



Anti-Boreale.

A N

A N S W E R

T O

That Seditious and Lewd piece of Poëtry,

U P O N

Master CALAMY's late Confinement,

Supposedly His who wrote

ITER BOREALE.



Anti-Boreale.

ANSWER

To the Honorable and Learned Judges of the Court

OF THE

Supreme Court of the State of New York

1936-37

THE BOREALE

ANTI-BOREALE.

What he? whose early loyal Muse awoke,
When the late Rebel Snaky-bed was
broke?

He, who first met and welcom'd in the
KING,

Does he now offer thus to hiss and sting
That Breast that warm'd him? when poor Snake,
so chill

And shivering, was un-hol'd from Ayno-hill;
Where he fed high, perfum'd the Owner out,
And got that grease he boasts of, with his *Gowt;
There grew his body gross, and those plump jollops
(If any) sure are sequestration-collops.

B—Gowt, took My Fat
Body for his Dio-
cese.

A strange & strong perfume, the good man flees,
Tic'd in his stead, these Goblin Almodee's.
You, that would get others more wholsom rooms,
Come buy some of these Calamites* perfumes:
Two or three grains, i'th' black Box, strew'd by
Kyrk,

B—The place call'd for
your presence.
—Prisons want perfu-
ming—

Or Millington's hard hand, would doe the work:
Good at infection, 'tis well known he has been;
Would his perfumes breath th' City sweet agen?

If Man of Paradise must be divest,
Enter some Cherub, any thing but Beast.
This Serpent, whom our KING so newly warm'd
With favors, one had thought enow i' have charm'd;

ANTI-BOREALE.

B—I send -- Your New-gate fate
Not to Condole, but-- Behold here, how on * New-gates old hard sides,
As Solomon's Serpent, on a Rock he glides
With his glib Verse; yet unlike that, doe shine
Plain tracks of Treason, left in every Line.

Can this be thought that Boreale? who
Fare England's friend, so merrily ran i'th' Snow?
By his officious fancy's, squibbing rate
Of Versifying, held ope every Gate?
Who Laquey'd once to th' Glory of this Age,

B—I am the Elder Jail-bird— That Muse now turns Canary Jail-birds * Page;
—This Page I send One, lapt up in the grossest perjury,
you, Sir— Thick as his New-gate barrs or walls can be;
Who, if ne'r felt the Prison seal, nor brand.
B—You are the Great'st On either shoulder, or more guilty * hand.
Pick-pocket, ere Who bor'd those * Slaves seduced ears among
came there. Wham he convertst, ought to be burnt i'th' tongue.
B—These Presbyterian Slaves—

But wonder not; this New-gate complement,
Him Boreale speaks, more than was meant.
For though great GEORGE mov'd Southward;
all now know

Wyld's fancy hanging Kyrkward, North did goe.
So sure he meant his Subject should, and thought
Him beyond Tweed, when he's to London brought;
Where after som contests, in safety got, (Scot.
He prove's true English, whom Wyld fancy'd

Aquin. part. 1.
qu. 23. ant. 1.

* Omnis motus denomina-
tur à termino Ad

Quem. — T. Aquin.

So that it could not be
entitled *lier Borea-*
le, but *Australe*, ra-
ther.

This rank Deceiver's thus deceiv'd, who
At once mistook subject and * title too.

For he that reads this Poët, and that Verse,
Must like the Hebrew, backward both rehearse.
No marvel then, thus farre mistakes have been;
He was in's business out, and me, in him.

But

ANTI-BOREALE.

But now he clearly speaks himself indeed,
 One of Geneva-Bajan Bulls fat breed,
 Good Commons, gentle Lords, and Charles le Bon,
 Matter for Mirth's * congratulation.
 Are your severest Edicts; Look about;
 Your strongest Prisons, will be broke without
 More oft than from within; storm, scale. No course
 Too hard, their * Newgate heav'n to take by force:
 * Saints and good Angels there be, we are given
 To understand; and where they are, is heaven:
 Then, by Divine and Humane Story's told
 Your iron-gates flye ope' to them and gold,
 'Tis Peter's * chain; be't so; there might he 'bide,
 Till that good Angel came, and smote his side.
 Prison so rich, gayn may our Doctor Gout
 You need not bolt him in, but others out.

Indeed half eyes may ken by th' rhyming close
 His Gout in Verse, prove's Dropsy plain in Prose.
 See his base Muse concluding, wags the tayl,
 * Proclaim's Hydronick thirst for some rich Jayl
 T enjoy the angry gods; be wealthy made (shade,
 In sight; rott'n Medlars thrive most in this

Honours accumulate, you grudge not at,
 Nor * envy; 'tis confess'd Sir, y'are too fat.
 Some Steepl'r up to Heav'n; others know well
 Downwards to build, Oath upon Oath, to Hell;
 Better, more Churches on just ground; than cull
 One built on slaughter'd or sequester'd skull;
 If more by Laws indulgence, b' others Dole
 Their one be sure shall be a Capitole.

B—Your New-gate fate
 Not to Condule, but
 to Congratulate.

—You Loaded are with
 Happiness

B—New-gate or Hell
 were Heaven, if—

B—Good Men, Good
 Women and Good
 Angels come—

B—You are more blest
 In Peters Chain,
 than Chair.

B—You Walk, Drink,
 Eat,

I want them all, and
 ne're a penny get.

B—They give you such
 a Rich Imprisonment.

—May I come Keep
 the door,

Then farewell Par-
 nadge, I shall ne're
 be poor.

B—I Envy not the Mi-
 tred men their places.

B—To see them Steeple
 upon Steeple set

* As if they meant that
 way to heaven get.

ANTI-BOREALE.

- But why to them should we thus speak of Law,
When none but lawless gobs goe down their maw?*
- Take into their Gills *Yet mark; not food, but * Physick; This is said,*
B--A Dose of Churches, *Others best morsels are their daily bread.*
as men swallow Pills. *Ill-favour'd cures, like lean Cows, stood untouched;
All fat ones these Kyrk-flesh-hooks soon had
clutch'd.*
- B--Hundreds of us turn *House and home (so you whine it) y' are turn'd*
out of *House* & home- *out;*
-you being dead in Law. *Remember who began this rambling bout.*
Then 'twas (near twenty years agoe, we gather)
- B--did Walk & Haunt *You * scar'd Church-Prayers hence; Murder'd*
your Church as if *Our FATHER.*
you'd Scare *And if in time Our SOVEREIGN heed don't take,*
Away the Reader and *You'l CHARLES the First Him, GLORIOUS*
his Com. Prayer. *KING to Make.*
- B--Gowt-has me now *Repent; think of Adonibezec's crumbs;*
in hand- *Howe're some sped, bless God, you have your*
--For Hereticks will ** thumbs*
burn my Toes. *And * toes too, though in pain, to chide perchance*
B-They Swim in Wine- *(You that * taunt others) your intemperance.*
—Richer faces- *But all in vain; this Presbyterian way,*
B-May it be so, till that *It seems, must have their Foes repent, not they.*
your Foes Repent- *Hard-hearted Foes; with eyes in water stood,*
B-Who thinks an Inju- *Come, see this * great clypse, not like coal, but*
ry is done *blood.*
By an Eclipse to the *Beside those murderous Morpheus, that blood-*
unspotted Sun? *shed*
Wherewith these City-dogs tongues are most red:
*That * black sedition, hanging on his lips,*
B-Who by that Black *Creates this Sun of yours a foul Eclipse,*
upon his Brow *Th' Hand-*

ANTI-BOREALE.

*Th' Handkercher he last Preach'd in, pull'd ore's
face,*

*More perfect interposure, than that place, (to't,
And* Gazers more would draw; give your mind* *B—allure's Spectators
more, and so do you.*
You need not doubt at all, but Dunne can doe't.

*These fire-Globes fir' st intelligence, he, to swing,
And each their proper Apogæum's bring
Higher by th' head in sin, hath been your station,
So should be your deserved exaltation.
Well may we you * low vagrant Planets ken,
You'l ne're be rightly * fixed Stars, till then.*

** Pell'd out with Egypt's plagues if that we be,
This is our healing, and reforming tree.*

*Poor man, his pains, fits, * visitation ended
* Half-hour to th' purpose, may be here * suspended.*

*Off go your Fayl-bolis, Sir; Lord Gowt is gone:
This is a ne'r fayling Catholicon,*

*If well apply'd; what you say, * Graves can't doe,
Will cure all mat' eyes, * and your Preaching too;*

*A thing by Villains marr'd, to such misshaping;
If Jails want * perfumes, Pulpits sure want scera-
ping.*

*Well, if both serve to free them and the Pews,
From deeper eating Leprosyes than Jews.*

*As for your * thieveries; 'tis granted, on due
We find them greatest in and upon the Church;
Where your long'st Pray'rs thieve most; and't
may be so,*

*New-gate's both * Den and Oratory too.*

*B—We your Brethren
poor Erratiques be;
—You as a Fixed Star,
we see.*

*—Gowt - visits every
Limb*

*B-Down I goe next Vi-
sitation*

*—Gowt
This half year has Su-
spended me.*

*B--These Presb. Slaves
Will not give over
Preaching in their
Graves.*

*B-Prisons do want Per-
fuming most of all.*

*B-Item you play'd the
Thief—*

*But your greatest Theft
you. Acted in the
Church.*

*B-Bishop and Ld Major
Have turn'd a Den of
Thieves t'an House
of Pray'r*

This

ANTI-BOREALE.

B—You stole mens hearts
away.

*This Thief devout, th' old pocking-picking arts
Still using, gets sure somewhat else than * hearts.*

*(royles;
Chief at Church-robbing, spreads his Pulpit-
Spoons, bowles, hand-ear-rings; those Egyptian
spoyles,*

*Melts to a Calf, whose horns in time, must sling
And toss up House of Lords, and gore the King;
One blow was Independent; Caesar bore
Twenty two Presbyterian stabs before.*

B—Thanks to the BP—

—Seer S—

*(*eyes
But still these short-clo'd carrion Crows, the
First peck; that boys may lead, mock and despise
Our Church, like blinded Sampson; whose rude
strength*

Must needs pull ruine on it self at length.

*Right Pharaoh's black-birds. Th' White-Top
Baskets Eye,*

*Stock at those Church well bak'd-meats, there
they spy;*

*One for his goodness, wisdom, care, so great,
(Boaz an Jachin both) high, as his seat:*

*For shame gives some breath, spare this Age
and Men,*

*In times un-taught you, run th' old Round
again.*

*Si Natura negat, tamen Indignatio Versum
Qualem cunque facit—*

ADIC.

A
DISCOURSE
Occasioned by
M^R Calamities
LATE
SERMON,
INTITULED
Eli trembling for fear of the Ark.

I CHRON. 16. 1.

So they brought the Ark of God, and set it in the midst of the Tent that David had pitched for it; and they offered burnt Sacrifices and Peace Offerings before God.



It is the felicity of affliction, that when it will suffer us to finde relief in nothing else, it drives us unto God for refuge: And the distressed soul, that she may lay the stronger engagement for her succour upon God, she doth usually lay a strict obligation of gratitude upon her self. In his troubles David swore unto the Lord, and vowed a vow unto the Almighty God of Jacob. ^a a Psalm 132. 2.

B

A

Israel's Gratulation for

A Vow that could not but meet with a very gracious acceptance; for thus he resolves, *I will not come within the Tabernacle of my house, nor climbe up into my bed. I will not give sleep to mine eyes, or slumber to mine eye-lids, Until I finde out a place for the Lord; an Habitation for the mighty God of Jacob: He would not enjoy any settlement in himself, till he had provided a settlement for the Ark of God.*

In this Vow his general aim was Gods glory; but a collateral benefit would redound to himself by it; (for it is impossible we should entertain a designe to please God, but to our own advantage) He had sometimes been driven into banishment through the severity of a jealous Prince, upon the suggestions of malicious Adversaries; but the gall and wormwood of his exile, was, his sequestration from the Ark, the holy Ordinances and worship of his God. *When I remember these things, I pour out my soul in me, for I had gone with the multitude, I went with them to the House of God; with the voice of joy and praise, with the multitude that kept holy-day: But being now deprived of the comfort of this Communion, and of these Solemnities, he cries out, As the Hart panteth after the water Brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God; When shall I come and appear before God? This, this was the bitterness of his exile, the saddest strain and burden of his lamentation. As soon therefore as he comes to be possess'd of peace, as the fruit of those many Victories wherewith Almighty God had Crown'd him, He resolves to perform his former Vow, and tender it as a Peace-offering to the God of his Salvation. Now the Sovereign power is in his hands, and the Kingdom at his disposal, nothing shall excommunicate him from the visible symbols of Gods gracious presence. The City of David shall be*

Ibid.

Psal. 42. 4.

Verse 1, 2.

2 Sam. 7. 1.

C. 6. 16.

the Ark's Solemn Settlement.

3

be the Seat of Gods solemn worship; and a Tent shall be prepared, wherein the sacred Ark shall keep its Residence; and all *Israel* shall be invited to wait upon the Solemnity of its Inthronization; *So they brought the Ark of God, &c.*

In which words we have three general Parts.

1. The Transportation or Conduct of the Ark: *So they brought the Ark of God.*

2. The Situation or placing of it: *And (they) set it in the midst of the Tent that David had pitched for it.*

3. The Gratulation or Thank-giving for it; *And they offered burnt Sacrifices and Peace-offerings before God.*

The Object of all this Care, this Indecorment and joy, is the Ark of God: Touching which I should give you an account of three things; The *Structure*; The *Furniture*; And the *Signification* of it; But of all these the great Apostle had not leisure enough to speak particularly; no more have I: But I shall say what may be sufficient, by way of Introduction to a needful Discourse, for the undeceiving a miserably-cheated and seduced people.

Heb. 9. 5:

1. For the *Structure* of the Ark; It was to be of *Shittim Wood*, a most solid Wood, that would not putrify: and that was to be over-laid with beaten Gold; for as God delights in the incorruption and purity of things and persons Dedicated to his Service; So he desires to make the Monuments of his own Love and Mercy everlasting to us.

It was called the Ark of the Covenant, because it contained the Law, which was the Condition upon which God did Espouse that people; and promise to make them happy.

1 Kings 8. 11.

2. It was called *The Ark of the Testimony*, because it

Israel's Gratulation for

* *Mendax. in*
1 Reg. 4. 11.
p. 202. 2 A.

Num. 31. 17, 18

Josh. 7. 14.

^a *Psal. 99. 1.*
^b *Psal. 74. 7.*
^c *Psal. 84. 10.*
^d *Jer. 17. 12.*
^e *Psal. 31. 20.*
^f *Num. 10. 35.*
Psal. 68. 1.

^g *1 Sam. 4.*

^h *Psal. 78. 61.*
ⁱ *Exod. 25. 22.*

was the *Evidence* of Gods Will and Counsel; and was ready also to make out *Evidence* and give *Testimony* against Transgressours. * *Si quis alicujus sceleris conscius accedebat, impunitus non abibat*: If any guilty person did approach it, it would not let him depart unpunished. When *Moses* had made a Conquest of the *Madianites*, he made an order, that amongst the women that were taken Prisoners, the *Virgins* onely should be reprieved from death: But how did they make the *discrimination*? The *Hebrews* tell us, that, being all presented before the *Ark*, the *Virgins* remained as *involute* as their *chastity*; the rest were struck with an *invisible* violence, and fell before the *Majestick* presence of it. And such was the *Lottery* that discovered the *Theft* and *Sacriledge* committed at *Fericho*; when all the *Israelites* marched by as innocent and unconcerned, the *Ark* did deprehend and arrest the guilty *Achan*; he could not quit himself of the *miraculous* seizure, nor deny this *tacite* accusation.

3. It is stiled *The Ark of God*, because God was the Authour and Founder of it; He prescribed the *parts* and the *matter*, the *form* and the *fashion*, the *use* and the *service* of it; He conferr'd the *grace* and *benefits* that did flow from it: This was his *Seat*^a, his *Habitation*^b, his *Court*^c, his *Throne*^d, his place of *residence*^e, where he did vouchsafe his gracious presence, and is therefore dignified with the title of *Jehovah*^f.

And in re'ERENCE to the people *Israel*, this *Ark* was their *Glory*, their *Strength*, their *Beauty*: *The Glory is departed from Israel*, ^g saith the wife of *Phineas*, when the *Ark of God* was taken: And the *Psalmist* saith, God delivered their *strength* into *Captivity*, and their *beauty* into the *Enemies hands*^h. If they wanted *direction*, here they had the *Oracle*ⁱ, here they were admitted to conference with God himself; *There I will meet with thee*, (saith

(saith the Lord to Moses) and I will commune with thee, from above the Mercy seat, from between the two Cherubins, which are upon the Ark of the Testimony, of all things which I will give thee in Commandment unto the Children of Israel. And because they were worthily admired among all Nations for the Laws and Ordinances * which they thus received, this might very well be called their Glory; (not to mention the lustre of the Ark it self, or the splendour of Divine Majesty that appeared in it.) If they wanted protection, here they had an host of Angels, the invincible Charlots of God, to pitch their Tents about them, represented by the Cherubins over-shadowing the Mercy-seat with their outstretched wings; upon which account the Ark is called their strength: And if they were defiled and wanted pardon, here they had the Propitiatory, and the Mercy-seat; and because that soul is blessed and amiable in Gods eye whose sin is covered and blotted out, therefore the Ark was stiled their beauty.

This Ark did adumbrate the Mystery of the Incarnation *. It was a Type of Christ, in whom the coursewood * Nicetas apud Greg. Nazian. Orat. 43. was overlaid with pure gold, in that the fulness of the Godhead dwelt in him bodily. He is the Oracle of his Church; for God spake to us by his own Son, in whom were hid not the Tables of the Law only, but all the treasures of wisdom and knowledge. He is the Mercy-seat, and the Propitiatory; for God hath set him forth to be a propitiation through faith in his blood: And he hath prostrated Dagon, and cut off his hands and head, in that he hath defeated the designs and dissolved the works of the Devil. In him we have the Cherubins adoring him *; and their wings to shelter us †; The Angels ascending and descending upon the Mystical body of the Son of man, to minister to such as shall be Heirs of Salvation. He is made unto us wisdom and righteousness and sanctifi- Rom. 3. 25. 1 Sam. 5. 4. * Heb. 1. 6. † John 1. ult. Heb. 1. ult.

1 Cor. 1.
Luke 1.

sanctification and redemption, and is the glory of his people Israel.

* Jo. Gerhard,
Loc. Com. de
leg. Cor. c. 2.
Sect. 2. mibi,
p. 261.

2. This Ark is a *Type of the Church*, * which is the *Repository of the holy Scriptures, and the Ordinances of divine Worship*; Where the *Angels* incamp; where the *Counsel of God* is revealed; where *Mercy and Pardon* are dispensed.

† Jo. Botfac.
prompt. Allegor.
1506. 1.
* 1 Cor. 2. 16.
1 Pet. 1. 12.

3. This is a *Type of the Gospel* †, which is the *word of wisdom, and the mind of Christ* †; a *mystery* which the *Angels* desire to look into; and so it answers to the *Oracle*; It is the pledge of our *peace*, the *word of Reconciliation*; and so answers to the *mercy-Seat*: It is the *Magazin and Armory*, whence we are furnished with *arms and strength* for our *Christian warfare*: It puts upon us the *whole Armour of God*, the *Shield of faith*, the *breast-plate of righteousness*, the *Helmet of salvation*: This was the *Israelites Palladium and Sanctuary*; It divided the waters of *Jordan*, demolished the *Walls of Jericho*, prostrated *Dagon*, and redeemed it self out of captivity, when the wicked *Israelites* had exposed it to the scorn and triumphs of the uncircumcised; representing hereby the *Majesty of the Holy Gospel*, which is the power of God unto salvation, pulling down strong holds; drying up the inundations of sin and misery, which stand in our way to Heaven; prompting, and pressing, and enabling us to work out our own salvation: In a word, it did not signify less, and it could not well signify more, than God did really exhibit by it; It hallowed every place where it stood, and blessed every person that was qualified to receive a blessing from it: This makes *David* so enamour'd of it, and all his subjects so ready to conduct it; So they brought the Ark, &c.

In this *Transportation* or *Conduct* of the Ark, we have two things to be inquired after: 1. Who they were that did

did conduct it? 2. How, or after what manner, they did conduct it?

1. Who they were? The Text saith, *That David gathered all Israel together to Jerusalem, to bring up the Ark of the Lord unto his place, which he had prepared for it: 1 Chron. 15. 3, And David assembled the children of Aaron and the Levites: 4. 5. So David and the Elders of Israel, and the Captains over thousands, went to bring up the Ark of the Covenant of the Lord.* Where we are to consider, 1. By whose Authority and example it was Transported; *By David the King's*: 2. Under whose Inspection and Ministry; *The Priests and Levites*: 3. With what Train and Attendants; Here were the *Elders*, and the *Captains* over thousands, and all their Companies; for there were Thirty thousand chosen men of *Israel*, 2 *Sam. 6. 1.* when the Ark was to be Carted to the City of *David*; and sure there were as many now.

1. By whose *Authority* and *Example* the Ark was Conducted or Translated; The people might not do it of their own head; no nor yet the Elders; they had no Warrant for it; It was done by *David's*, by the Kings Authority and Example: It was observed by the Philosopher, that the King ought to be *κύριος τῶν θεῶν καὶ ἀνὴρ νομοῦ*, the Supreme Governour of things that pertain to divine Worship: The *Model* of this Ark was at first given by God to *Moses*; it was his Concern to see it made, being the Supreme Governour; and *David's* to see it kept. The highest Honour the *Royal Office* entitles Princes to, is, to be *Defenders of the Faith*; Indeed Princes may do much to the advantage of Religion, as well by the encouragement of their Example, as by their Authority; and it is their interest to do their uttermost; for, *Those that honour me will I honour*, saith the Lord; And it is said of *Lycurgus*, that he commanded nothing in his Laws

I.
The King.

1. Sam. 2.

Israel's Gratulation for

Laws that he did not confirm by his example; and of *Agessilaus*, it is said, that he first of all performed that himself which he did injoin to others; and *David* will not only make one, but lead the Dance in this holy Solemnity; and invite others by the force of his example; *I will bless the Lord at all times; His praise shall continually be in my mouth: My soul shall make her boast of the Lord: The humble shall hear thereof and be glad: O magnifie the Lord with me, and let us exalt his name together: When such eminent persons shall advance the Standard of Piety, a plentiful train will follow: As the Judge of the people is himself, so are his Officers; and what manner of man the Ruler of the City is, such are all they that dwell therein: But the ill president findes most followers; men learn soonest to write after a foul Copy; Good examples, for the most part, gain more reverence than imitation: It is not enough therefore for a Prince to commend Piety by his Example; old *El* did so much; He must Imprint it by the Royal Stamp of his Authority: And to go regularly to work, he must in the first place, exercise his Authority in settling the Hierarchy of the Church, under whose inspection and Ministry the Ark is to be conducted; and thus did *David*, 1 Chron. 15. 11, 12. And *David* called for *Zadok* and *Abiathar*, the Priests, and for the Levites; for *Uriel*, *Asai*ah and *Foel*, *Shemaiah*, and *Eliel*, and *Aminadab*, And said unto them, Ye are the chief of the Fathers of the Levites; sanctifie your selves both, ye and your brethren, that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.*

II.
The Hierarchy
of Priests and
Levites.

This was the Hierarchy under whose Inspection and Ministry the service of the Ark was to be accomplished; wherein three things are considerable. 1. Their Consecration and Sanctity. 2. Their Subordination and Inequality. 3. Their Regulation and Conformity. 1. Of

1. Of their *Consecration* and *Sanctity*: It was not enough for them to be of the Tribe of *Levi*, (though God had taken that Tribe instead of the *first-born* * of every *Family*, to minister unto him) there was a solemn separation of their persons to the sacred Office: They were to be solemnly *Anointed, Consecrated and Hallowed*, to minister in the *Priests Office*^a: and the *Levites* were to be *cleansed & solemnly dedicated* before the Lord, that they might execute the service of the Lord^b; and this was required indispensably, under pain of death^c: And besides this *Consecration* of their persons, there was a prefatory sanctifying, by way of *preparation* unto the address, before they did officiate, *1 Chron. 15. 14. So the Priests and Levites sanctified themselves to bring up the Ark of the Lord God of Israel.*

^a Numb. 3. 6. with 12.

^a Exod. 19. 1. Numb. 3. 3.

^b Numb. 8. 3. & 11.

^c Numb. 3. 10.

2. For their *Subordination* and *Inequality*; this commenced with the Ark it self, by Gods own immediate Order: *Aaron*, as a Type of Christ, was head of all; but *Eleazar* and *Ishamar* (no such Types (to be sure) in *Aarons* life time) though under him, had very large jurisdictions; all the *Levites* were under their inspection and command, *Numb. 3. 4.*

Besides the family of *Aaron*, there were the Families of *Cobash, Gershon, and Merari*: Of *Cobash* there were four Families, and each family had its *Chief*, or *Ruler*; and over all these was *Elizaphan*^d: Of *Gershon* there were two families; and each of them had its *head*; and over both these was *Elisaph*^e: Of *Merari* were two families; and each of them had its *head*; and over these was *Zuriel*^f: Now all the *Gershonites*, with their *Heads* or *Presidents*, which were 2630. And all the *Merarites*, with their *Guides* or *Presidents*, which were 3200. were under *Ishamars* inspection, *Numb 4. 28. & 33.* *Eleazar* had his own family, with the *Fathers* and *Heads* thereof:

^d Numb. 3. 30.

^e Numb. 3. 24.

^f Ib. vers. 35.

Israel's Gratulation for

And the *Cohathites*, with the *Rulers* thereof (in number 2750.) as his peculiar *Dioceſs*: But beſides this, he had a general *jurisdiction* over all the reſt; He was *Primate* (under *Aaron*) over 8580. *Prieſts* and *Levites*; and therefore he is ſtilled *Princeps Principum*, or *Prelatus Prelatorum*; the *Prelate* of the *Prelates*, or, which is all one, *Chief* over the *Chief*, *Numb.* 3. 32. And all matters that belonged to the ſervice of God were generally under his care and inſpection, *Numb.* 4. 16.

This *Subordination* and *Inequality* did continue to the days of *David*; as appears in the place before mentioned, *1 Chron.* 15. 11, 12. *Zadok* and *Abiathar*, the *Prieſts*, were above all the *Heads* of *Levites*; and there was an *inequality* between the two *Prieſts* too; *Abiathar* attended the *Ark* at *Jeruſalem*, the higher function; and *Zadok*, the *Tabernacle* at *Gibeon*. There was a *fiſt* and *ſecond* even amongſt the *high Prieſts*, *2 Kings* 25. 18. And how exactly *David* ſetled this *Hierarchy* in its ſtate of *Subordination* and *Inequality*, (when 38000. were put into 24. *Courſes*, under ſo many *Preſidents*; and all theſe under the *Jurisdiction* and *Government* of *Zadok* and *Abimelech*) you may find at large, *1 Chron.* 23. 24, 25, & 26. *Chapters*; more particularly and concilely, *1 Chron.* 24. 3, 4, & 5. verſes. The *Governours* of the *Sanctuary*, and of the *House of God*, were of the *Sons of Eleazar*, and of the *Sons of Ithamar*; and the *Offices* were diſtributed for the ſacred ſervice: But of the *Sons of Eleazar* there were ſixteen *Chiefs* under *Zadok*; and but eight of the *Sons of Ithamar* under *Abimelech*: This leads us to

3. Their *Regulation* and *Conformity*: The *Prieſts* in their *Courſes* applied themſelves to *their ſervice*; and the *Levites* to their *Charges*, to *praiſe* and *miniſter* before the *Prieſts*, as the *duty of every day* required: Not

2 Sam. 15. 29.

1 Chron. 16. 39.

2 Chron. 8. 14.

the Ark's Solemn Settlement.

II

a *Non-Conformist* amongst them: What part of the holy Function was assign'd them they carefully observed, and kept their *station* and *decorum* exactly according to the tenour of the sacred Canon: And that they might have no encouragement or pretence to do otherwise, this *Hierarchy* of the Church was supported by a double provision: 1. Of *Maintenance*. 2. Of *Discipline*.

1. Their *Maintenance* did not depend upon the *liberality* of the people; they had an *honourable* allowance settled by *Law*, by a *divine*, inviolable right; So that they had no temptation to *hurry* the Ark after the *humour* of the people; to gratifie either their *needs* or their *avarice*; Having the Lord for their *portion*, they disdain'd, with a generous contempt, to betray the *honour* and *interest* of the Ark, or the *confidence* and *good-meaning* of well disposed people, to gain the little *imposts* and *bribery*, and *filthy lucre*: And

2. In case of *Exorbitancy*, there was a *Coercive* power in that *Hierarchy*, to punish the disorderly person, according to the quality of his offence; not only with *spiritual* penalties, as *suspension* from the holy Function^a, and *Excommunication* from the holy Offices of the Church^b; but with *corporal* punishments also, as *imprisonment*^c; and in some cases, with *pain of death*^d: This *Maintenance* and *Discipline* kept up *Order* and *Conformity* amongst them: So that under the Authority and influence of *David*, the King, you have the *Priests* and *Levites* marshalled; the *Hierarchy* of the Church ready to attend the procession and solemn service of the Ark.

But a private Office, perform'd by the Priest and Levite, or the Priest and his Clerk, will not serve *David's* turn; He must have the Ark conducted in such an *Equipage* as becomes the divine Majesty it represented; and to this end he summon'd his *Elders* and *Captains*, and

III.
The Train and
Attendants.

Israel's Gratulation for

the *chosen men of Israel*, to make up a Train of Attendants for this great Solemnity.

Nict. in
Greg. Naz.
Orat. 19.

First, The Elders; Christ's Government differs from that of other Princes; *The Government was upon his shoulders*; but the Government is too great a burden for the feeble shoulders of other Princes; *Mose's shoulders did shrink under it*: They are glad therefore of *Auxiliaries* to assist them; and such are their *Elders* and their *Captains*: But judgement is to be used in the choice of *These*; For in the *Machina* or Engine of *Politics*, the lower Wheels, to which the *people* are more immediately affixed, have the strongest impulse into their motion: The great Wheel of *Sovereign Authority*, let it move never so orderly, if the motion of *subordinate Magistrates* be *irregular*, the force of their ill example will have a more powerful influence upon the *people*, and carry their inclinations after it: Hereupon *Fethro* adviseth *Moses* to make choice of men *fearing God*, to be *subordinate Magistrates*; and *David* exhorteth not only *Kings* in their own persons, but such as are put in *Authority under them*, *Psal. 2. Be wise now therefore O ye Kings, be instructed ye that are Judges of the earth, serve the Lord with fear; and kiss the Son lest he be angry*: Princes are the more concern'd to have an eye to *Piety* and *virtue* in their *Officers*; because the *people* think, for the most part, that they may read the *Princes inclinations* in their *practices*: *Spots in the Sun and Moon* are better discovered by observing them in their *Reflexes* and *Images* in the water, then by looking upon their *own bodies* in their *Motions*: In consideration whereof, as well for reason of state as conscience, *David* might resolve as he doth, *Psal. 101. 6. Mine eyes shall be upon the faithful of the land, that they may dwell with me: He that walketh in a perfect way, he shall serve me*; It is to be presumed, that

† Syrac. 10. 1.

as

as it was in *Ezekiels* Vision; these *Wheels* of *Subordinate* Cap. 1.
Governours do move according to the *motion* of the
Spirit that is in the *living Creature*, the *original* and *vital*
Fountain of *Authority*. God takes of the *spirit* of *Moses*,
and puts it upon those *Elders* that were to share with him
in the burden of the *Government* under him; Some other
gliddy spirit might have put the whole frame of *Govern-*
ment into disorder and confusion; but being acted by
the *same spirit* with *Moses*, they aime at the *same end*,
and carry on the *same designe*, to Gods glory and the
well-fare of the people; When the *spirit* of *Moses* rested Numb. 11. 25.
upon them, they *Prophefied* and did not cease; that is, *Ex* Lapid. 16.
Dei instinctu Deum, *Deiq;* *laudes celebrabant*; they were
inspired to celebrate the praises of the Almighty. The
Elders that *Rule well* under a pious Prince, they do *cor-*
respond and comply with him in his *Devotions*; as those
Elders in the *Revelation* did with the four *Beasts*; (which
are conceived to be the four *Evangelists*) when those
Beasts gave glory and honour to him that sate upon the
Throne, Then the *twenty-four Elders* fell down before him
that sate upon the *Throne*, and worshipped him that liveth Revel. 4. 9, 10.
for ever and ever: Such were these *Elders* here, they
did comply with *David* to attend the *Ark* in this Solemn
Procession.

And so did the *Captains* too; not for fashion sake;
Twist, or merely to pay a civil homage to their Prince, The Captains?
(like *Naaman*, when he went into the house of *Rimmon*)
but out of devotion; For *Souldiers* may be *Religious*;
we read of one *Centurion* that had a prodigious faith;
I have not found so great faith no not in Israel; of another
commended for his worthy piety; He loveth our nati-
on, and hath built us a *Synagogue*; of another whose de- Acts 10.
votions soared so high upon the wings of his almes and
fasting; that they procured him an extraordinary visita-
tion.

Israel's Gratulation for

tion of kindness from Almighty God : Souldiers are the *sinews* of a Kingdom ; if they be *lax* and dissolute through *intemperance* and *effeminacy*, the state of that Kingdom is but *feeble* ; if they be *cut asunder* by *Factions* and *Divisions*, it has no strength at all, but enough to enable it to tumble and wallow in its own gore. To strengthen these *sinews* there is no such *Anodyne* as Religion ; and indeed, if Souldiers be not *Religious*, how will they serve their Prince, either for the *Lords* sake, or for *conscience* sake ? Atheism cancels the two strongest obligations of a subjects duty and Allegiance : *Gallantry* will carry but few to the Gates of death for the safety and honour of their Prince ; and if *interest* be all the engagement he hath upon his Souldiers, *that* may be bought off ; the best *Exchequer*, the fullest *Purse* will carry it : If his Captains be not *Religious*, the Prince cannot be so confident of their *fideliety*, to be sure not of their valour and *success* ; for *through faith* the servants of God waxed *valiant in fight*, put to flight the *Armies of the aliens*, and *subdued Kingdoms* ; They got not the victory through their own strength, neither was it their own arms that saved them ; but it was the aid and favour of the Deity whom they adored : Hereupon the Psalmist saith, I will not trust in my bow, it is not my Sword that shall help me ; but it is thou (O God) that savest me, and puttest them to confusion that hate me : *Non eripio Magistratui arma, non precipio Consilia. His enim Resp. stat, illis defenditur* : I do not disarm the Magistrate of his Militia, nor cut off his Counsel ; for the Common-weal is upheld by the one, and defended by the other. *At quovis rerum Statu absq. Dei Numine nihil recte geritur ; desperatis rebus, quia subsidii reliquum est, Si non Deus prapotens atq. immortalis ?* In the best state of things nothing is well done without Gods assistance ; but when things are grown

Heb. 11. 33, 34.

Typotius de Salut. Reipub. p. 242.

grown desperate, what Anchor to hold is steady? what Sanctuary to flee to but only the defence of the Almighty? Some put their trust in *Chariots*, and some in *Horses*; but we will remember the name of the Lord our God. *They are brought down and fall'n, but we are risen and stand* Psal. 20. 7, 8; *upright*; David therefore will have no Souldiers to be of his Guard, but such as have a devotion for the Ark of God: And where there is such a Prince after Gods own heart, such a *conformable Priesthood*, such *Religious Elders*; such *devout and zealous Souldiers*; we may be confident of an *orderly, well-affected people*; for it is the *Irregular Priest*, and the *Seditious Elder*, and the *Factionous Souldier*, that does *distract* and *imbroil* a Kingdom, and fill it with disorder and confusion. In a word, to shut up this Scene of our Discourse; When a Prince comes newly to his Throne and the possession of his Kingdom, all *Degrees* and *Orders* of men, under his *Dominion*, address themselves, to make their *recognition* of his Authority, and pay their *homage* to him. Why, now the Ark of God was a going to be *enthroned* in *Sion*, and take possession, as it were, of its Kingdom; and therefore David will have all his Subjects, of what *rank* or *quality* soever, present themselves to *acknowledge* and *perform* their respective *Duty*; the *Priests* to devote their *zeal* and *diligence*; the *Elders* their *Counsel* and *Authority*; the *Captains* their *strength* and *valour*; and all the *people* their *fidelity* and *obedience*, to the *Royal Prerogative* thereof. Thus we have given you an account of the first *Quære*, who they were that did Transport or Condu& this Ark, in this pregnant Relative, *They*; So *They* brought.

2. How they did Transport and Condu& it? 1. With what *Carriage* or *Instruments*? 2. With what *Pomp* and *Solemnity*? (in which (as in the other general parts that are

Israel's Gratulation for

are to follow) I must be more brief, that I may come timely to the pitch of my designe, the Application.)

1. With what *Carriage* and *Instruments*? To set the Ark of the Covenant upon a Cart, and commit it to the blind conduct of a pair of Kine, was somewhat tolerable in the Philistims, who had no Priests that were rightly dedicated to the most high God: And they had so much reverence to it, as to set it upon a Cart that had not been over-worn in the service of the world, in the drudgery of their secular employments; a new Cart will less profane it then the shoulders of an old uncircumcised Philistine: They had so much care and reverence too, as to commit it to the conduct of such Kine, as being sent from their Calves, would be sure not to hurry it on too fast, to run it into the danger of an utter over-throw: It might have fall'n into the hands of some men much more rash, unreasonable, and head-strong: But yet, that this *new* Cart and *those* Kine should carry it as they did, was not without a miracle, as the Learned think. When the Ark is within the confines of *Israel*, where there are *Priests* anointed and hallowed to attend upon it, to Cart it then, whether out of sloth, or negligence, out of irreverence or carelesness, out of *Faction* or *Inconformity*, is such an intolerable contempt and profanation, as God will not let go unpunished. *David* doth acknowledge that the *breach* which was made upon them by the death of *Uzzah*, was for this disorder, (1 Chron. 15. 13. for God will have things performed in their due order in his service) and that affliction was an instruction to him; and made him apprehend that none ought to carry the Ark but the *Priests* and *Lewites**, whom the Lord had *chosen* for that Ministry; And well might they undertake it; for the Ark of God was not like the Idols of *Egypt*, a burden to the weary Beast†: it did not oppress

* 1 Chron. 15.

2. & 2 Chron.

5, 4, 5. and

Josh. 3. 6.

† Isa. 46. 1.

or wring the Priests shoulders; for, the Text saith, *The Lord helped them to bear it*, 1 Chron. 15. 26. Such is Gods goodness, if we will but seriously endeavour it, we cannot want a sufficient assistance to perform our expected duty. Thus you see with what Carriage or Instruments the Ark was transported. But

2. With what pomp and solemnity; and of this, we may observe that it was very great, but withal very pious, very decent, very delightful, and very cordial. 1. *A pious solemnity*; It began with an accustomed Form of Prayer; for so Moses had taught them, when the Ark advanced, to say, * *Rise Lord, and let shine enemies be scattered*. To their Prayers they added Sacrifice, 1 Chron. 15. 26. A Sacrifice of thanksgiving, that God did vouchsafe not only to spare the Levites, whereas he had smitten Uzzah; but also to assist them in their Ministry; and that their devotions might be the more rational, they make them intelligible by a Psalm of praise newly penn'd, on purpose to adorn the pomp of this solemnity, 1 Chron. 16. 7. &c.

* Num. 10. 35.
Psalm. 68. 1, 2.

2. *It was a decent Solemnity*; for David was clothed with a robe of fine linen, and all the Levites that bare the Ark, and the Singers, and Chenaniah the Master of the Song, with the Singers; David also had upon him an Ephod of linen. The Ephod was an habit appropriated to Gods Service: And there were two sorts of them; one very rich and costly, peculiar to the High-Priest, made of blew, purple, scarlet, and twined linen, cunningly wrought and embroidered with gold, of which, Exod. 28. 4. 6. the other was a vestment of linen for Priests and Levites, which others might freely use also (though we finde it no where prescribed to them;) and such a one David used at this time, (say the English Annotators) not only as being more light and fit for motion, but also to shew his devotion

See Eng. Annot.
on Judg. 8. 27.
1 Sam. 2. 18. &c.
on 2 Sam. 6. 14.

on 2 Sam. 6. 14.

See Dr. Ham.
Notes upon
Rev. 19. 8.

on in his religious Service. Here was decency, and a signification of devotion in the use of this garment; (I pray observe, and carry that home with you) and hereupon the *Votaries* of the Lamb of God are represented to St. John, as celebrating the solemn Service of God in the Christian Church in *this habit*, Revel. 19.

* Deut. 18. 47.

John 4.

Eph. 5. 18, 19.
Col. 3. 16.

3. *It was a delightful Solemnity:* For, *There was shouting, and the sound of the Cornet, and Trumpets and Cymbals, making a noise with Psalteries and Harps*, 1 Chron. 15. 28. God requires that his people should serve him with joy and gladness *; and as well to blow up and inflame that sacred fire, as to entertain and discover it, he allows the use of these bellows, *Musical Instruments*, as well as *Voices*. When our melody is *spiritual*, and does not degenerate into carnality and looseness; when the Holy Ghost is the *Master of the Musick*, it is so great an advantage to our devotions, that we are exhorted, even under the *New Testament*, (where all the Worship of God is to be performed in Spirit and in Truth) even here, under the dispensation of the Gospel, we are exhorted to use it, to raise up our devotions, to the edification of our selves and others: *Be not drunk with wine wherein is excess, but be filled with the Spirit: speaking to your selves, and admonishing others in Psalms and Hymns and spiritual Songs, singing (with your voice) and making melody (with musical instruments) with grace in your hearts unto the Lord.* And accordingly,

4. *This was a cordial Solemnity.* There are a sort of men in the world, so rash, so uncharitable, so censorious, that they condemn all the Service that is performed to Almighty God with *pomp* and *ceremony*, or any *shew of solemnity*, as merely *formal* and *hypocritical*. Let the practice of David upon this occasion confute their vain and false imaginations. It is a contradiction to say, the
more

more there is of *delight*, the less there is of the *soul* in any service. *David* perform'd this duty not only with joy and gladness *, but with all his might; and the holy *extasies* of his soul caused a religious transportation and rapture in his body in these exercises; for he danced before the Lord with all his might †: When his heart danced so for joy, his body could not chuse but sympathize in the passion, and dance in grave and comely measures with it: *My heart and my flesh cryeth out for the living God*, *Psal. 84. 2.* When I went with the multitude into the house of God, I poured out my soul in me, saith he, *Psal. 42. 4.* i. e. I emptied my self of all earthly and carnal delights, that I might be filled with the pleasures of Gods house; I expatiated and enlarged my desires and faculties, that I might be capable to receive the influences of so great a blessing. His body was in the dance with the decency of an Ephod; but his very heart and soul were in the joy of this holy procession; so cordial and so delightful, so decent and so pious was this Solemnity. And thus we have done with the first general part of the Text, the Transportation or Conduct of the Ark; So they brought the Ark of God: We come now to the second.

2. The situation of it: And they set it in the Tent that David had pitched for it. This was in the City of David, a part of *Jerusalem*, where the Court was kept: David knew there was need of a sovereign Amulet against those temptations that do usually haunt and follow greatness: The splendour of a Court might possibly dazzle his eyes and make him forget his duty; 'tis good therefore to have the light thereof eclipsed by the greater splendour of a divine Majesty. The bands of Religion may be drawn so close and tyed so fast about his soul upon the frequent sight of such a sacred Shrine as the Ark was, that nothing could easily puff it up, or make his spirits

* 1 Chron. 15.

† 2 Sam. 6. 12.

† 2 Sam. 6. 14.

Beitar. ad hac
verba Psalmi.

2 Sam. 6. 12.

Israel's Gratulation for

flye out into dissolution: The sight of *this* was apt to strike the heart with awe and reverence.

2. But besides, *David* was certainly inform'd that the presence of the Ark had brought signal blessings, evidences of Gods favour, upon the Family of *Obed-Edom*; and why should not he endeavour to share in the benefit, who had at least as good a Title as *Obed-Edom* to the Ark it self? To covet the best gifts, and that earnestly, is a very commendable part of our duty: To hunger and thirst after righteousness, after spiritual blessings, is a holy thirst and hunger: To be ambitious to be had in favour and in honour * with the Divine Majesty, is a good ambition.

1 Cor. 12. 31.

* 1 Chron. 17.
38.

3. If the Ark were seated here (in the City of *David*) whither the Tribes ascended for civil Justice, they might very commodiously receive the mysteries of Religion administred together with it; and the blessings that should be derived from the salutary presence of the Ark upon the Royal Family, would be of a more general concernment, like a fruitful inundation, which having its source from the top of some high mountain, waters all the vallies round about.

2 Sam. 6. 17.

2. *David* had here prepared for the Ark; and therefore it is said, *imposuerunt eam in loco suo*, they set it in his own place: For when a man passeth a surrender of any Thing or Place to the use of Almighty God, and appropriates it to his Worship by the act of a solemn dedication, God accepts of it, owns it, calls it his, and makes it holy; holy always, in relation, by his gracious acceptance of it, and holy sometimes, by a gracious manifestation of his presence in it; and then it is to be revered, not to be alienated, or converted unto any profane or common use. To this purpose we have these expressions in Holy Scripture; *Go to my place which was in Shilo*.

lo.

lo, where I put my name at the first, Jer. 7. 12. My house shall be called the house of prayer: Mat. 21. 13. Keep my Sabbaths and reverence my Sanctuary; Levit. 19. 30. Put off thy shoes from off thy feet, for the place where thou standest is holy ground, Exod. 3. 5. to which alludes, Keep thy foot when thou comest into the house of God, Eccles. 5. 1.

Because the Ark had been placed in this City of David, and so had hallowed it, Solomon thinks it not fit, thinks it would be a profanation, to convert it into a Court for Pharaoh's Daughter, though his royal consort, 2 Chron. 8. 11. And our Saviours zeal was so strict in this point, he would not suffer any of them to carry their common Vessels thorow any part of the Temple, Mark 11. 16. Have ye not houses to eat and to drink in, saith the Apostle, to such as profaned the place of Gods worship, with intemperance, or despise ye the Church of God? 1 Cor. 11. 22.

3. In the Tent, or Tabernacle, which David had pitched. 2 Sam. 6. 17. David did not make choice of a Tabernacle to save charges. He was asham'd to see himself live in more State, in respect of habitation, then God did; to see himself lodged in a Palace of Cedar, and the Ark between course Curtains: out of zeal therefore, he designed a House for the Lord, a House that should be exceeding magnifical, of fame and glory among all Countries, 1 Chro. 22. 5. and although this was but a piece of will-worship in him, having as yet received no command or order, * no direction or intimation for it; yet God accepts * 2 Sam. 7. 7. of this pious intendment, 1 Kings 8. 18. and, since 1 Chro. 17. 6. David had intertain'd the thoughts of a Temple, God would have it such a Temple (to honour the zeal of his designs) as should be a type of heaven, a type of the Church triumphant; † but then, though he had piously contri- † Rev. 11. 19. ved

* 1 Chron. 22.
6, to 10.

* Rev. 21. 3, 3.

ved it, *David* must not be allowed to *build* it; * for *David* was a man of war, and heaven is to be prepared for us by the *Prince of Peace*; this work therefore must be reserved for *Solomon*. But for the *Church militant*, represented by a *Tabernacle*, * always in a moveable posture, subject to storms and deportations, a warlike Prince may protect and shelter, endow and adorn *that*, after this example of King *David*, who pitch'd a tent for the Ark of God.

* Beati qui merentur proximi esse Deo. Sed memento quod scriptum est, qui approxi- mant mihi, approxi- mant igni. Origen. super Jof. Nav. Hom. 4. k.

And now the Ark is brought under *David's* roof, I hope the Proverb is not verified in him; *The nearer to Church, the further from God*; I hope it is not for *State* and *Pomp* that he designs this neighbourhood* with the Almighty: No, no, it is, that he may gain an opportunity at hand, to celebrate the solemn service of God; which he doth therefore religiously *hansel*, with the Sacrifice of a dutiful gratulation; for [they offered burnt sacrifices and peace-offerings before God,] which is the last part of my Text.

To be possess'd of God, to sit under the shadow of his wings, to communicate in the Ordinances of his worship, and imbibe the influences of his Ministry, what an ineffable blessing! how much this Prince and People valued this injoyment; how much their hearts were ravish'd with their success in this happy settlement, we may collect from their oblations; which were the best the *Levitical* Law had recommended; God did require, he did expect no better from them.

We may take a threefold view of them. 1. In their nature or kind: *Burnt sacrifices*; what they were; *peace-offerings*, what they were: 2. In their conjuncture and association; *burnt sacrifices* and *peace-offerings*, together: 3. In their subordination and order; first, *burnt sacrifices*, and then, *peace-offerings*, before God.

I. For

1. For their *kind and nature*: the burnt sacrifice was to be of the best in its kind; a male and without blemish; and (that I may, in brief, give you the *History*, and the *Mystery*, and the *Morality* of it) it was stiled a *Holocaust*; because herein neither the Priest, nor the party that made the oblation, was to have any share; but it was wholly to be consumed by the sacred fire, that it might ascend up in flames, in reverence to the most high God.

It was a *Testification* of Gods *Supream Dominion* over them; and so it was designed to make an acknowledgement of his *Sovereignty* to honour him; and it was a *Recognition* of their *subjection*, and *dependency*; and so it was designed, to make an *atonement*, to render him *placid* and *gracious*.

The *Offerer* was to lay his *hand* upon the *head* of the *Sacrifice* to this effect, *Levit. 1. 4. He shall put his hand upon the head of the burnt offering, and it shall be accepted for him, so make atonement for him.* By this *Rite* and *Ceremony* (of laying the hand upon the head of the *Sacrifice*) 1. He did transfer all his interest in it upon God, and dedicated it intirely to Gods honour. 2. He did hereby transfer the *guilt* of his own sin upon the *Sacrifice*, and devoted it, in his own head, to the wrath of God, for that guilt. 3. He did transfer the *propriety* and interest that he had in *himself*, and resign'd it up, for the future, to Gods service. This was the signification of that *Rite* and *Ceremony*.

Manuum impressio symbolum oblationis erat, & testimonium reatus in hostiam translati. Euseb. apud Lapid. in Lev. 1. 4.

But there is a *Mystery* besides in this sacrifice; it was a *Type* and *prefiguration* of the *spotless Lamb of God*, who gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour. *Ephes. 5. 2.*

And a twofold end was aim'd at in that oblation; 1. Gods Honour, 2. Our Atonement; for he did *glorify*

† John 17. 4.

* 1 John 2. 2.

rise God; † and was the propitiation for our sins *.

* Job 9. 28.

Rev. 8. 3, 4.

And if David offer'd such a sacrifice to God, to shut up this great solemnity, it may teach us modesty and caution; not to be too confident, not to rely upon the worth of our own performances: but to suspect their imperfection, and our own failing in them. *Job* was afraid his sons might take a surfeit of pleasures in the freedom of their hospitable entertainment of one another; and therefore his care and piety did always apply a burnt offering to them for an Antidote, *Job* 1. 5. it is not good to be too confident; *verebat omnia opera mea*; I was jealous of all my works, saith *Job*, * we may be surprized in our devotion; there may be iniquity in our holy things. Our spiritual sacrifices do not always ascend in so pure a flame, but some cloud may darken them. It is the Angels Additional incense offer'd up with the prayers of the Saints, upon the golden Altar, that makes them ascend like an acceptable perfume before the throne of God. David perform'd this service for the Ark of God with a most exquisite devotion: but lest some dead fly should be blown accidentally into this pot of precious ointment, lest some circumstantial miscarriage should have sullied the beauty, and blemished the perfection, and abated the worth of it, he addes the cautionary atonement of a burnt sacrifice.

But, 2. if you look upon this Sacrifice, as designed to the honour of the Divine Majesty, abstracted from all consideration of making him propitious to the offerer; then it courts our devotions with this insinuation, that we are not our own; God hath an absolute dominion over us; and therefore we are wholly at his service, and ought to resign our selves up intirely to his disposal; that no creature may share in that divine honour, which we so deservedly ow, and should as worthily render to him; for his glory he will not give unto another.

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2. *The Peace-offering* was a Sacrifice, whereof the *blood* and the *fat* went to the *Altar* *; the *breast* and the *right shoulder* to the *Priest*; the rest was to be eaten by the *offerer*. In this, the *Priest* and the *people* did communicate with God, and with one another, like friends feasting together upon one and the same stock of entertainment. *This* oblation was offer'd, either by way of *gratulation* and *thanks*, for some benefit already received †, (according to some former *vow*, voluntarily made to that purpose,) of which the *Psalmist* speaketh, *Psal.* 116. 12. 13. 14. *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord: now in the presence of all his people. This cup* was an attendant upon *this* oblation; for of the *peace-offering* they did communicate, and rejoyce before the Lord, and took a *cup* of wine, which was called the *cup of salvation* and the *cup of blessing*; because they gave *solemn thanks*, and *blessed* God for his *saving* health and *benefits*.

* God was to have the fat that grew about the inward parts, the Kidneys, with the Caule that covered the Liver; Lev 3:3, 4. † Lev 7: 12, & 16.

The first ex grato animo. The second ex spe impetrandi. Answ Nor. ad Psal. 116. 13.

Or, 2. *This* oblation was offer'd by way of *Vow* and *Option* for some *ensuing* favour. The *Israelites* had a just cause, but very ill success, in their expedition against the *Benjamites*. They received two defeats with the loss of 40000 men; but that they might prevail with God to assist and prosper them in their next engagement, *They came unto the house of God and wept, and sat there before the Lord, and fasted that day until Even, and offered burnt offerings and peace-offerings before the Lord, Judg. 20. 26. and so 1 Chron. 21. 26.* here the design in these oblations, was to make *atonement*, and prevail for future peace and salvation.

Gerhard, Loo. Com de leg. Cer. c. 2 § 2. Thom. 12. q. 102 ar. 3. n. Ex debito beneficii, vel accipiendi, vel accepti.

And methinks, in the very nature of these offerings there is an insinuation of the necessity of our *perseverance*, and of Gods *continual* grace and assistance to that

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effect.

Israel's Gratulation for

effect. The very *same* oblation was offer'd not only by way of *gratulation*, in thankfulness, for a benefit already past; but also by way of *vow*, for the *impetration* of one to come. When we arrive at *heaven*, our sacrifices shall be nothing else but the adoration of *acknowledgements* in a way of *praise* and *thanksgiving*: but while we are *Militant* here on earth, our *praises* are to be attended with *atonement*, and our thanksgivings with *Litanies* and *supplications*. We must not think that we have the *goal* presently, because we have Gods blessing and assistance at our *setting forth*. We may *begin well*, and yet fall short of the *mark*; we may *run*, for a fit, a *heat* or *two*, and yet lose the *prize*: it is *perseverance* that wins the *Crown*; and Gods *grace* that enables us to *hold out* to the attainment of it. The design of our *peace-offerings* therefore must be, not only to *acknowledge* the mercy of God, that did *prevent* us; but also to *engage* * his favour, that it may follow us, *all the days of our lives*; and such were these oblations in the Text; they offer'd *burnt sacrifices*; they offer'd *peace-offerings*, before the Lord. This for the *nature* and *kind* of their oblations.

2. For the *association* and *conjunction* of them: *Burnt sacrifices*, and *peace-offerings*; God is to be adored and worshipped, for his *own sake*, out of *reverence* to his excellent Majesty; this is signified by the *burnt sacrifice*; † and he is to be adored and worshipped, out of *Gratitude* for his *goodness* towards us; this is signified by the *peace-offering*. The first is to give him *praise*; The second, to give him *thanks*; and *who so offereth me praise and thanks he honoureth me*, Psal. 50. they are put both together *there* in the Psalm, and *here* upon the Altar. We must be mindful to *acknowledge* and *honour* God; and we must be mindful to *relieve* and *save* our selves; but

* Unde, Psal. 116. 13. I will take the cup of salvation: and I will call upon the name of the Lord.

† Hujusmodi enim sacrificium offerebatur Deo specialiter ad reverentiam majestatis ipsius. &c. Thom. ubi supra.

but Gods glory is to be sought in the *first* place; our own advantage in the *second*, and in a way of subordination to it. The *burnt sacrifice* first, and then the *peace-offering* to second it; that is the third, the *Order* in these *Ob-lations*. Gods interest must be prefer'd before our own; his *glory* before our *salvation*; and because God heareth not sinners, the *atonement* should be made *first*, to re-concile our *persons*, that our *services* of gratitude may find a gracious acceptance. Hence the Psalmist; *Purge me with hyssop, and I shall be clean; hide thy face from my sins, and blot out all mine iniquities: Deliver me from blood-guiltiness; and then, * when my atonement is thus made, then shalt thou be pleased with the sacrifices of right conscience.*

Psal. 51. 7, 9, 14;

* Cum ego per-
fecte reparavi
& justificatus
fuero. Bellar. in
Psal. 50.

And if they be offer'd up in the *memory* and *virtue* of Christ, *that great Holocaust*, through him, God will accept both of us and of our *offerings*; which are no other-wise acceptable unto eternal life, but only through *Jesus Christ our Lord*.

And the *Royal Prophet* could not chuse but remem-ber him in this solemnity; for as well the *Ark* as the *sac-rifice* was a *Type* of him; and so they brought the *Ark* of God into the *City of David*, and set it in his place, in the tent which David had pitched for it; and they offered *burnt sacrifices* and *peace-offerings* before God. Would you know *Dauids inducements* to perform all this ser-vice for the *Ark*? they were *four*; his need of it, his love to it, his interest in it, and his advantage by it.

1. His need of it; and that we find him the more sen-sible of, in his *exile* from it; (as men, for the most part do, *Magis carendo quàm fruendo*, they understand the usefulness of things better by the want of them, than by their enjoyment;) here was his *Abyssus Abyssum*, one deep calling upon another; for he was brought *very low*,

Psal. 42. 7.

Psal. 43. 7.

Ibid. Vers. 3.

Psal. 63. 1.

Ibid. Vers. 1.

Psal. 84. 1, 2.

many times, brought into *inextricable* perplexities; *why art thou cast down, O my soul? and why art thou so disquieted within me?* He was in the *Ark*, and wanted comfort, and nothing but the *Ark* of God could *relieve* and afford him *Cordials*; *O send out thy light and thy truth: let them lead me,* (and lest my heaviness and stupidity should tempt me to make a halt) *let them bring me unto thy holy hill, and to thy Tabernacles.* And in another place his need makes him more *impetuous* in his acclamations; *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee: would you know how importunate, how violent these passionate appetites are? you must first be sick, you must be with child; when you are sick of love, when Christ is formed in you, then you will understand the nature of that sacred thirst, that spiritual longing; for it is only to be felt, not fully to be interpreted.* But what is the reason? his *extream* needs, the *aridity*, the *driness* and *desolation* of his soul, it was, *in a dry and thirsty land where no water was.* But where the *Ark* is, there *God* is, and *with thee is the well of life*; this therefore is the object of all my thirst and longing, *to see thy power and glory, so as I have seen thee in the Sanctuary.*

2. A second motive was his *love* to the *Ark*, Psal. 26. 8. *Lord I have loved the habitation of thy house, and the place where thine honour dwelleth.* But more passionately, Psal. 84. 1, 2. *How amiable are thy Tabernacles, O Lord of Hosts! my soul longeth, yea even fainteth for the Courts of the Lord: my heart and my flesh crieth out for the living God.* He hath in his soul the *passions* of a woman with child; he *longs*, and because he cannot have his longing *presently*, there follows a *Deliquium*, a *defailance* in his spirits, his soul *fainteth*; and as *longers* use to do many times, he falls in *travel*, and his *pangs* and *throws* are so great, that

that *his heart and flesh*, both cry out for the living God; and nothing can keep him from miscarrying, from losing the fruit of this travel of his soul, but a sight of Gods Ark; such a favour as this would allay and becalm and satisfie all these passions. *Blessed are they that dwell in thy house; they will be still praising thee: One day in thy Courts,* Verf. 4. and *door-keeper* there, is high preferment in the estimation of a pious Prince, that hath a true devotion to the Ark of God. Verf. 10.

3. A third inducement was his interest in the Ark: and this interest depending upon his interest in God, they run, as it were, parallel; hence, *Psal. 43.* O send out thy light, &c. (as before) *Then will I go unto the Altar of God, unto God my exceeding joy (and) the God of my strength: yea upon the Harp will I praise thee, O God, my God.* He will bear a part in the solemn service before Gods Ark; and the interest he has in it makes his banishment the more intolerable; when I remember these things, I pour out my soul in me (grief and sorrow having dissolved it;) for I had gone with the multitude, I went with them to the house of God, *Psal. 42. 4.* Psal. 43. Verf. 3. 4. * Verf. 2.

4. The fourth and last inducement was the advantage he had by the Ark; and that was double. 1. Protection, *Psal. 27. 4, 5.* One thing have I desired of the Lord, that I may dwell in the house of the Lord; to behold the beauty of the Lord, and to inquire into his Counsel for my safety; For in the time of trouble he shall hide me in his pavillion, &c. see *Psal. 31. 20.*

2. Here he finds satisfaction: here is a Fulip will slack his thirst; *inebriabuntur, they shall be inebriated, abundantly satisfied with the pleasures of thy house, &c.* upon this account, such as do approach Gods Ark are blessed, *Psal. 65. 4.* And now having given you these inducements of his devotion, I have done with my Text. But

Israel's Gratulation for

I cannot enter upon my *Application* without a Preface; and what Preface so suitable as a reflexion upon those signal *impresses* of Gods favour stamp'd upon us immediately before the late *fatal* revolution; whereby we may take a *prospect* of our own happiness, in the *prosperity* and flourishing condition of our *Church* and *Nation*: we were like that *Vine* of Israel, which God sometimes brought out of *Egypt*; we were planted in a Land *flowing with milk and honey*, and were *twined* about the walls of Gods house, for our *support* and *shelter*. Those Clouds and Umbrages that did eclipse and darken the glory of the Gospel in other parts of the World, were dispel'd and scattered amongst us. The face of the Sky over our heads was serene and calm, and the countenance of Heaven did smile upon us. Our *Candlestick* was scoured bright, and instead of nasty stinking *snuffs*, or filthy *meteors* exhaled from the slime of the earth, we had *stars* of the *first* magnitude for their *Piety* and *Learning* set upon them. So that this people which had sate in *darkness* saw a *great light*. God had not dealt so with other Nations. Here was a *comely* as well as a convenient *Tabernacle* for the *Ark* of God; and God was worshipp'd in the *beauty* of holiness. And God was not at all behind hand with us in the *reciprocation* of kindnesses; there was never so low an *ebb* in us, by our making out *sallies* of devotion upon him, but there came as high a *tide* upon us flowing back from him. What we paid the *Ark* of God in *reverence* and *duty*, was infallibly return'd in a *compensation*, nay with a *surplusage* of blessings. As long as our *English* earth continued to pay a *worthy* homage unto heaven, the Heavens were not only constant to involve and *incircle* us; but they never fail'd to protect and *shelter*, to *feed*, and to *cloath* us with suitable applications of the most enriching

ing influences. Other Nations had *Mines*, which they digged with much pain and peril in the *earth*; but we had *Mines* in *heaven*, treasures that never fail'd to supply not only our *needs*, but our very *pomp* and *curiosity*: It was our felicity that God had made out that *experiment* to us, which he speaks of by the Prophet *Malachi*: *Mal. 3. 10.* *Prove me now, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.* We had pregnant evidence of this goodness of the Lord toward us, which makes one (that might have made a better use of it) observe, that God has dealt by way of *prerogative* with this English Nation.

But we perverted Gods gracious dispensations, turning his blessings into *aggravations* of our crimes, and making our felicity serve only for a reproach to our *ingratitude*: For like *Israel* we waxed fat and kicked; our *Manna*, a spiritual food that came down from heaven, prepared for us by the Ministry of those Angels that presided in the Church at the *Reformation*, because it was common, and our daily bread, it became loathsome to us: We grew wanton, and having taken a surfeit of the bread of life, we long'd for *qualls* to be brought us out of *foreign* Countries: We thought *Abana* and *Parphar*, Rivers of *Damascus*, better then all the waters of *Israel*. Men grew *precise* and squeamish; they would not wash and be clean, unless they might have *Cisterns* of their own hewing out; nor drink of the water of life, though it ran never so freely, unless it were conveyed to them in new *Pipes* of their own casting: Some there were that did strictly hold themselves to the *Form of godliness*, the Solemn Worship of God established in the Church, who notwithstanding in the looseness of their lives did shamefully deny the power thereof: Others there were that

Israel's Gratulation for

that did pretend to be so *over-born* with the *power of godlines*, that they would allow no *Form* at all for the regulation and exercise of it: All the innocent Ceremonies that had constantly attended the *solemn* devotions of pious *Antiquity* were look'd upon as the very *dress* and trimmings of *Hypocrisie*; Reverence in Gods Worship was accounted *superstitious*; and the holy *Incanse* of *Morning* and *Evening* Prayers no better then *abomination*. Even such of the people (which make up the greatest number of its adversaries) as never had judgment or *wis* enough to *understand* it, had yet *malice* enough infused into them to *deride* and *scorn* the Holy Service of the Church: And as an evidence that this disease was grown *desperate*, our greatest quarrel was at those *Physicians* whose *practice* and *prescriptions* were the most probable means to reduce us to our *Christian temper*.

When I consider the *carriage* of the people *Israel* under Gods gracious dispensations, 2 *Chron.* 36. 15, 16. methinks I see the Character of our English Nation in these late years. *The Lord God of their Fathers sent to them by his Messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling place: But they mocked the Messengers of God, and despised his Word, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy.* For when the Patient grows so *raving*, so out of temper, as to strike his Physician, and throw away his Antidotes, there remain no ordinary methods that can cure him: And then the *Bedlam*, and the *chain*, the *whip* and the *skrews*, all the violences of a severe discipline are the best instances of our kindness. Such was the condition of *Israel*, *Hosea* 4. 1, 2, 4. *The Lord hath a Controversie with the Inhabitants of the Land, because there is no truth nor mercy, nor knowledge of God in the Land. By swearing,*
and

and lying, and killing, and stealing, and committing Adultery, they break out, and blood toucheth blood. Therefore shall the Land mourn: Yet let no man strive nor reprove another; for this people are as they that strive with the Priest. When sin begins to spread amongst a people, what remedy does Almighty God use to apply to he. I and stop it? there is the Authority of a Judge to oppose it, and the Reprehension of the Priest to give a check to it. But when God does inhibit these his Officers from using their Authority, and exercising their Jurisdiction, 'tis a sign that people is grown obstinate, shameless, and incorrigible: When they grow so insolent as to contradict the Priest in his own office, wherein doubtless he is Gods Vicegerent, that people is past Grace, as it runs in the ordinary Channel; and unless God useth some other methods of Discipline, there is no hopes of their amendment: So it follows in the Prophet, *Therefore shalt thou fall in the day.* When they had the clear light of heaven shining round about them, the light of knowledge, and the light of comfort and prosperity, in this noon-day, Thou shalt stumble and fall, saith the Lord, and the Prophet also shall fall with thee in the night; the false Prophet shall be benighted and lose himself in the darknesse of his own vain imaginations; and I will destroy thy Mother, saith the Lord, the Church and Nation, from whose womb thou hast had thy birth, in whose bosome thou hast had thy breeding, and to whose blessings thou owest the procurement of thy prosperity. We may make England the Scene of that Prophecie as well as Jerusalem; for the whole Tragedy hath been acted over in all its parts amongst us, with a full solemnity.

God he took notice of our *misdemeanours* (under his most gracious dispensations) towards our *Superiours*, his *Vicegerents*, both *Civil* and *Ecclesiastical*, and he was

Israel's Gratulation for

wroth; and upon so great provocations as we were guilty of, he did to us as he had done to *Israel*, He delivered *our strength into Captivity, and our beauty into the Enemies hands*. That Ark, *that Form of Gods Worship*, that had procured such *miracles* of mercy for us in 88. and at the intended *powder-plot*; That Ark whose *virtue* had been so often tryed, to good effect, in times of *war, pestilence and famine*; And our *Beauty*, that *Form of Solemn Worship*, which rendred the Church of *England* amiable above all the *Reformed Churches*, and a true *Copy* of that *Holy City*, that *New Jerusalem*, which *S. John* saw coming down from God out of heaven, prepared as a *Bride adorned for her Husband*, *Rev. 21. 2.* For our many provocations, He delivered *This our strength into Captivity, and This our beauty into the Enemies hands*: *The glory was upon departing from our Israel*; and I had almost said, *That the abomination of desolation was set up in the holy place*: When the most magnificent House of God that we had in our Land was turned into a *stable*; and many men, yea many Priests (such was their *Apostasy*) had no more reverence for it then the very *beasts* that perished by a strange vengeance inflicted, without doubt, upon *that sort of Cattle* for that *Sacrilegious* profanation.

* Queen Elizabeth and K. James.

That Faction which had tyred out the patience of two great Princes * with Petitions, soliciting to have those *Walls of Church-Government levelled*, that *Garrison dismantled* wherein the Ark of God was in safe custody amongst us: *They* that so often attempted to fire it out with their *Squibs* of scoffing Pamphlets, and to batter it down with their *paper-bullets*, for want of better Arguments; At last (as soon as opportunity and advantage favour'd them; for their *rage* could stay no longer) they assaulted it (how unlike *Christs Lambs* and the *Servants*

vants of the Prince of peace, I need not tell you) but with Swords and Pistols, Pikes and Cannons they assaulted it. And because *this* Ark could not otherwise fall into *their* hands, the *chief Priest*, yea and the *Prince* too, must fall before it, as a *Sacrifice* to their *fury*. And (which is more) that they might utterly *extinguish* our *hopes*, and cut off all *possibility* of its *Restitution*, as much as in them lay, *they* did cut off the *Royal line* that should *protect* it, and the *succession* of a regular *Priesthood*, that should minister unto it.

And now might the *devout* soul, that was pregnant with the passions of *grief* and *love*, fall in *travel*, and for want of other issue give *birth* to a *lamentation*, and name that *Ichabod*; for *the glory* is departed from *Israel*; and we the *true Sons* of the Church of *England* in the condition that *Israel* was in, when they *late by the waters of Babylon* and *wept*; they hung up their *Harps*, which were now grown *uselesse*; because their *sorrows* for the desolations of *Zion*, had *silenced* all their melody.

And yet we are call'd upon to believe that all these *violences* were design'd, but to shake the *dust* out of the *Badgers skins*, and to *brush* the *Curtains*, and to *Reform* the *Tabernacle*, that the *pure gold* of the Ark might shine the brighter in the *simplicity* of its own lustre. That is, just as the *Souldiers* came *with Swords and Staves* from the *High Priests*, to apprehend and secure the *Lamb of God*, and brought him before *Pilate*, out of kindness, that he might have the *honour* to clear and acquit himself.

But what became of the *Ark* of God in the midst of these disorders? Why, we heard of *the same* as *Ephraim*, we found it in the *wood*: some harmless *Country* people would tell us some *tydings* of it; but it was in the *wood*; like one bewildered, *strip'd* of its due *Attendants* and

Psal. 132. 6.

Israel's Gratulation for

Solemnities. And yet as *forlorn* as it was, its *Captivity* was a punishment not only to the *Jews*, but also to the *Philistims*; to *them* that triumph'd over it, as well as to them that had lost the possession, and forfeited the blessings of it. The adversaries could not *destroy* it; nor could they court it into their *assistance*. The *Dagon*, which they set up for *themselves* to worship, fell before it, with the loss of *hands* and *head*, deprived not of *strength* only, but of counsel too. They provided a *new Cart* for it; such was the *new Discipline*, hewn out, and *rudely* put together by Mr. Calvin and others, in this last *Century*; and the *Classes* were the *Wheels* of it; and *this* the *Faction* drove on *furiously* for a while, and stop'd not, no, not at the *Red Sea*, they drove it into a *Sea of blood*: but the *Cattle* that were *yoked* together, to hurry it away, were so *unreasonable* and *head-strong*, they could not agree, *where*, or *how* to set it up; and that they might not hurry it into utter *ruine*, God was pleased to look *thorow* a frightful *Cloud* upon them, and *took off their Chariot-wheels*, to trouble and *discomfit* them.

Exod. 14. 24,
25.

At last *David*, the King, being preserved and returned, by as *great* a *miracle* of providence as the Ark itself; in order to his *own* settlement, he gives order to prepare the *Tabernacle* for the settlement of the Ark; and summoneth all the *heads* of the *Priests* and *Levites*, with the *Nobles* and *Elders* of the people: *So they brought the Ark of God*, &c.

We are no less *happy* then *they*, in the *decent* situation of our Ark; I pray God we may be no less *dutiful*, in our *gratulation* for it. To which purpose, me'hinks every *devout* soul should be a *breathing* out that *Quere* of the Psalmist, *Quid Retribuam*, *what shall I render unto the Lord*, for *this* great, this signal *benefit* done unto us: you can do no better than resolve with him; *I will come*.

Psal. 116.

come into thy house with burnt offerings; I will pay thee my vows, which I promised with my lips, and spoke with my mouth, when I was in trouble, for the Ark of God. And because God takes no pleasure in the flesh of beasts; neither will he drink the blood of Bulls or Goats: but requires of us, a spiritual, a living and a reasonable Sacrifice; I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service. Having nothing else that can be acceptable to him, who gave himself for us, we should have the same devotion, the same mind that was in the holy Martyrs; we should have our hearts and wills prepared, (it duly call'd to it) to be made a sacrifice by others; in the meantime, we should make an Oblation of our selves, have our whole spirits, souls and bodies, devoted to Gods service and the service of his Church. Such a devotion was in the great Apostle, Phil. 2. 17. *Αλλ' εἰ ἐπιδομαι ἐν τῇ δουρίᾳ καὶ λειτουργία τῆς πίστεως ὑμῶν.* If I be offered up (as a libamen, a liquid oblation) upon the Sacrifice and Liturgy of your faith, I joy and rejoyce with you all: But,

Psal. 66. 13, 14.

Rom. 12. 1.

Here is a twofold oblation recommended to us, by the example before us, in the Text. 1. A burnt sacrifice; And, 2. A peace-offering, and such we must offer, in a spiritual sense; and we must offer;

1. A burnt sacrifice; and that, upon a double account (as such sacrifices use to be offered up upon.) 1. To acknowledge Gods Power and Dominion, and Revere his signal Goodness herein demonstrated. David hath furnished us with a Psalm to this purpose, Psal. 124. (wherein the Church bleffeth God for a miraculous deliverance, of her self and the Ark of God, settled in her possession) *If it had not been the Lord who was on our side: now may Israel say: If it had not been the Lord, who was on*

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Israel's Gratulation for

our side, when men rose up against us, Then they had swallowed us up quick: when their wrath was kindled against us, Then the water had overwhelmed us; the stream had gone over our soul. Then the proud waters had gone over our soul. Blessed be the Lord: who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler: the snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth, *Non nobis Domine, non nobis*; therefore not unto us, Lord, not unto us: but unto thy name be the praise: Thou art worthy to receive glory and honour and praise: but to us there belongeth nothing but shame and confusion of face; for we contributed only to the reproach and captivity of Gods Ark, and solemn worship; its happy restitution and settlement we owe to thy signal power and goodness; great and marvellous are thy works, Lord God, Almighty: just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name! *Rev. 15. 3, 4.*

2. A second design of our spiritual burnt sacrifice must be to make an atonement for those miscarriages which forfeited our interest in the Ark, and betrayed it into captivity. It was good advice of the Priests and Diviners to the Philistims, when they consulted them about returning the Ark of God; Oh! send it not away empty, said they, but in anywise return God a trespass-offering with it; that you may be healed. The captivity of that Ark wrought a strange conviction in the Philistims, as well as in the Jews. The Philistims saw clearly they had no reason to triumph in this defeat they had given Israel; for though they had won the field, they had got no Victory; they had taken the Ark indeed; but they had made no conquest of it; for it fell upon the Reer of them, and smote them in their hinder parts, it discovered so much of their nakedness, and turn'd their inside so much outward; and

and put them to so much shame and anguish that they were glad to send it back with a *trespass-offering*, and beg to be, *reconciled* to it; the *Israelites* they were instructed likewise that it was not out of *ill will* to the Ark, nor for want of *strength* in God, that the *Philistims* prevailed to take it captive: but only out of a *just indignation*, to *revenge* the *prophanation* of that *sacred Instrument*, which was the *visible obsignation* of his grace and favour to them. And when God was about to suffer his *holy Temple* to be defiled, upon a like account, he sends his people to be schooled by that example, *Jer. 7. 11, 12. Is the house that is called by my name become a den of robbers? behold I have seen it. But go now to my place, which was in Shiloh, where I set my name at the first; and see what I did to it, for the wickedness of my people Israel. And because of your wicked works, I will therefore do to that house that is called by my name, as I did to Shiloh. Is there any here amongst us, that can plead not guilty? hast not thou prophaned the Ark of Gods Worship, that was amongst us? hast not thou been unthankfull for it? hast not thou been unfruitfull under the Ministry of it? there is no person in this Congregation, if he be of a competent age, but his heart will tell him, that he did contribute something to the captivity of this Ark. If we had as much ingenuity, I am sure we have as much cause, as Mr. Bradford, in the Book of Martyrs, had; or as the Christians, that were banished in Q. Maries days, had, to accuse our selves, for our wilful betraying the honour of our Religion and the interest of the holy Gospel. We may all say, For my sins, and for thy sins, was the Ark, the solemn worship and service of God taken captive; and upon this account, it becomes our duty to present a burnt sacrifice for our atonement, now upon its restitution. But wherewith shall I come before the Lord, and bow*

my

Israel's Gratulation for

my self before the most high God: Mic. 6. 6. the Psalmist hath resolved us, Psal. 51. 17. *A broken and a contrite heart, O God, thou wilt not despise.* This is our burnt sacrifice.

2. But to this we must add a *peace-offering*; and that must consist of a *double ingredient*. 1. *A dutiful submission* to this settlement of the Ark. And, 2. *A joyful gratulation* for it.

Psal. 24. 7.

In Psal. 24. 7.

See 1 Kings 8. 6, with 11.

Ame[.] in Psal. pl[.] 24. 24.

1. *A dutiful submission to it.* In the the 24. Psal. we find the people invited to a solemn reception of the Ark; *Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in.* *Fuit beneficium Dei non vulgare,* saith Mr. Calvin, *quod Deus visibili symbolo in medio ipsorum residebat, cælesteq[ue] suum domicilium volebat in terrâ conspici.* It was no ordinary favour of God, that he would reside amongst them in a visible representation, and suffer his sacred habitation be seen on earth; it should be their ambition therefore and zeal to enter: in it. Therefore lift up your heads, Oh ye gates, and the King of glory shall come in: but what are those gates that should be so solemnly opened for the admission of the King of glory? *Sub ratione typi fuerunt porta Templi,* 1 Kings 8. 6, 11. saith Ame[.] *Reipsâ vero sunt fidelium corda,* Isa. 66. 1, 2. they were the gates of the Temple in type: but the hearts of holy men in reality; they are the Tabernacle, that Gods Ark and worship should reside in. We must therefore inwardly, in our very hearts and souls, submit to this outward settlement of it, in the Tabernacle or Church of God; and this upon a four-fold Consideration.

1. *In regard of the place* where the Ark is settled: not in Barnes or Stables, not in a Forreign far distant place; 'tis within thy Neighbourhood, and yet appropriated to this service. Though God be not confin'd to any place; though

though he hath not chosen any peculiarly to put his Ark in, as among the Jews; yet, for our sakes, he delights in such places as our devotions have made his propriety; *The Lord loveth the gates of Zion more then all the dwellings of Jacob*; and in compliance with him herein, the devout soul cries out, *Lord I have loved the habitation of thy house, and the place where thy honour dwelleth*; and, *the Zeal of thy house hath even consumed me*; and, *make not my Fathers house a house of Merchandize*: it is observable, though our Saviour, in the first year of his Ministry, foretels that all inclosures should be thrown open, and the worship of God no longer be confined (as it had been) to *Jerusalem*, *Joh. 4. 21.* yet, to signifie, that he would still (for all that) accept and own places dedicated to his solemn service, all the world over, in the fourth year of his Ministry, he makes his claim, and vindicates the honour of his own interest, *Mark 11. 17.*

2. We must submit to this settlement, in regard of the Authority by which it is sealed; here are, *David*, and the *Elders*, and the *Captains of thousands*; the *King*, the *Nobles*, and the *Representatives of all the Commons of England*; what comes to us derived in so full a current of Authority, (not to speak of the *miraculous restitution of this Authority*;) should prostrate every private judgment and make the *passions, interests and opinions* of all men, stoop before it. There is a necessity laid upon us, yea and a wo will betide us, if we submit not. *Let every soul be subject to the higher powers*, *Rom. 13. 1.* Nay, ye must needs be subject, and that not only for fear of wrath, but for conscience sake, *Ver. 5.* and there is another sake no less considerable to engage you, *the Lords sake*: *1 Pet. 2. 13.*

14. Submit you selves to every ordinance of man, for the *Lords sake*; whether it be to the *King as Supream*, or unto *Governours*, as those that are sent by him, for the punishment

Israel's Gratulation for

ment of evil doers; and for the praise of them that do well. Time was, when an Ordinance (not so venerable as that St Peter speaks of) did signifie something with you; when *lesse* then one link of that threefold Cord of Authority would serve to engage and *yoke* you to draw the Ark a side; if you will not now submit to the Settlement of it, upon the obligation of those Laws which come to us, in the greatest solemnity that a just and full Authority can recommend them by, I shall say no more but this, that your Consciences are *strangely* blinded, and they are *prodigiously* perverse and obstinate. And yet this is not all; For,

3. We must submit to this Settlement, in regard of that Ministry under which it is settled; these are not like those false Prophets, which come in sheeps clothing: but inwardly they are ravening wolves. We know them well enough by their fruits: these are contented to subsist upon that portion which the Laws of God and man allow them; and would not be Pensioners to your Purse, lest they should be tempted to flatter you and betray your souls; for they seek not yours, but you. These are none of Feroboams Priests, the meanest Mechanicks amongst the people, set up by an Usurper, to entertain the devotions of the people, in the worship of his Calves, lest by having recourse to Jerusalem, to the Ark of God and the Priesthood that does attend upon it, they should be invited to their duty, and return their Allegiance to their Sovereign. This Hierarchy, that now attends the Ark and worship of God, did not arise up of it self, as the heads of Factions many times do, or out of the bottomlesse pit (which is no better a Pedigree;) but it derives its Mission and Authority (as it should do) in a visible line of succession from Christ and his Apostles; and is most Consonant to the pattern in the Old Testament; where,

as we are told by the Apostle, the *Synagogue* was a Type or *Shadow* of the *Christian Church*, Heb. 10. 1. where likewise God did promise, that, for the service of *this Church*, (being made up for the most part of *Gentiles*) He would take of the *Gentiles*, and make them *Priests* and *Levites* to himself, Isa. 66. 22. by which *legal names* (of *Priests* and *Levites*) what doth he understand, but such as we call *Presbyters* and *Deacons*? upon which grounds the *Antient Fathers* presum'd a *correspondence* between that *Hierarchy* of the old, and *this* of the New Testament. And if we look into the *Degrees* of this *Hierarchy*, we shall find they run parallel, in their agreement, with those designed, of old, to Minister unto the Ark of God. There was *Aaron* answerable to *Christ*, *Eleazar* ^a to *Archbishops*; *Princes* ^b of *Priests* ^b to *Bishops*; *Priests* ^a to *Presbyters*; *Princes* ^c of *Levites* ^c to *Archdeacons*; *Levites* to *Deacons*; *Nethinims* to *Clerks* and *Sextons*.

See Clavi Tra-
bales, p. 117.

^a Numb. 3. 32;
Neh. 11. 10, 11,
14.

^b Exr. 8. 24; 29.

^c Neh. 11. 16,
22.

¹ Chron. 15. 12

Is it not probable then that God will bless and accept of a Ministry of his own institution and allowance, rather than one of our fond contrivance? and seeing the saving efficacy of the Ministry depends wholly upon Gods blessing and gracious acceptation; are we not highly concern'd to submit to that Ministry which derives its *Original regularly* from God, and upon that account hath the *fairest* title to his blessing and acceptation? if this be not inducement enough, we have an *obligation* laid upon us from his command, Heb. 13. 7. *Remember your Prelates, your guides, which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation:* and Vers. 17. *Obeys them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account; that they may do it with joy, and not with grief, for that is unprofitable for you.*

G 2

4. There

4. There is one Consideration more that should induce you to submit to this Settlement of the Ark, and that is the solemnity with which it is settled. Besides the Type and Pattern for it, in the Old Testament, there are four general Rules left upon Record by the Apostle, for the direction of Prelates and other Superiours, in settling the Ark of Gods solemn worship.

a 1 Cor. 10. 31.

1. That all be done to the glory of God^a.

b 1 Cor. 14. 16.

2. That all be done to the edification of the Church of God^b.

c 1 Cor. 11. 17,

3. That all be done decently and worthily^c; as becomes the service we perform, and the Majesty we adore^d.

29.

d 1 Cor. 14. 40.

4. That all things be done; *καταξιν*, according to order.

e 1 Cor. 14. 40.

^e These Rules are observ'd in our Settlement. 1. And first of the last of these. It belongs unquestionably to the Office of Ecclesiastical Governours to set things in Order; so St Paul in the Church of Corinth, 1 Cor. 11. ult. *The rest will I set in order* when I come*; so Titus in Crete (an Island that had 100 Cities in it) for this cause I left thee in Crete, that thou shouldst set in order † the things that are wanting, or left undone, Tit. 1. 5. and it was not left to every mans choice, whether he would submit; such as did not observe these Orders were punished by the censures of the Church, 2 Thes. 3. 6, 14, 15. Now we command you brethren in the name of the Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, * and not after the tradition which he received of us. But when Order is kept, it is matter of satisfaction to the Apostle, so he tells the Colossians; for though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order. It cannot be denied, but this Rule is observed amongst us, in the Settlement of the Ark; the solemn worship and service of God is settled by Order; And,

* διατάξομαι.

† ἐνδιόρθωσιν.

* ἀτάκτως.

Col. 2. 5.
βλέπων ὑμῶν
τὴν τάξιν.

2. It is settled decently: is it decent to be uncovered in

in the presence of a *Magistrate*, and is it not decent to be so in the presence of the eternal God? is it *decent* to *kneel* when you tender a *Petition* to your Prince, and is it not *decent* to do so when you *Petition* the King of Kings? is it *decent* to *rise up* and *bow* the head, when you make an *acknowledgment* to your *Superiours*; and is it not *decent* to use the like *reverence*, when you address your *recognitions* and *homage* to him who is *Lord over all, blessed for ever*? is not external bodily worship required in the second Commandment? Is it not your *duty*, are you not called upon in holy Scripture, to *worship the Lord in the beauty of holiness*? And what doth the Church of *England* require of you but *this*, in her solemn service? And,

3. Is not the Settlement of the Ark, according to the third Rule, *for edification*? I hope there are none so impudent as to deny it of the *Prayers* themselves, and those *Portions* of Scripture, & *Hymns* appointed in this Service: these are not non-sense, they are intelligible and for edification; and for the rest, the *Gestures* and *Ceremonies*, I shall make it clear to you. We *kneel* at our prayers, to signify, that we are in want; and that we are humble *Petitioners* to a *Divine Majesty*. We *stand up* at the *Gospel* and the *Credo* out of *Reverence*; not only to signify, that we will *stand fast* in the *profession of our Faith*: but to intimate also, that we esteem that profession *venerable* *. We *bow* at the Name of *Jesus*, to assert his *Deity*, and that he is to be *adored*, as *Mediator*, in his *Humane Nature*, wherein he doth accomplish the work of our *Redemption*, and so *effectually* becomes a *Saviour*. We *kneel* at the *Sacrament*, that the *Ceremony* may be a *memento* to us of *Christs real presence* in those dreadful *Mysteries*; and put us in mind to *invoke* his blessing and assistance in the action. Wherein the *Crosse* in *Baptism*

tism doth *edifie*, I need not tell you; you are told, as often as it is used, what it signifies; it is a *token that we should not be ashamed to confess the faith of Christ crucified* *. How the *Surplice*, the *fine linen*, serves unto *edification*, you may learn of the Psalmist; whose Prayer as well as insinuation it is, that *the Priests be clothed with righteousness and salvation, that the Saints may shout for joy*. And does not the *Ring* in Marriage *edifie*? doth it not give a lesson to the married Couple? It doth teach them, that the *love and fidelity* plighted to one another should be *inviolable and endless*. That very order of reading the *second Service* in the *Chancel*, at the *Altar* or *Lords Table* (where it is used) does signify something to our *edification*; for you must know, that part of the Solemn *Service* does belong to the *Communion*; which the piety of *antient times* frequented, at least, every *Lords day*; now *this practice*, if it cannot shame us out of our *neglect* and *carelessness*, yet it will put us in mind, that it is our *duty* to draw nigh unto God in that sacred *Ordinance*; and it may *heat us* into some holy and *passionate breathings* after it: which is a spiritual kind of *communion*. In short, let the *Solemnity*, wherein the *Ark* is settled amongst us, be well and duly considered, and there is not a *circumstance*, but hath something of *decency* in it, and a *tendency* to the use of *edifying*, according to the Rule of the Apostle.

4. And for the *glory of God*, which is the *prime* and *fundamental* Rule of all; every thing hath a *tendency* to that: and if I could conceive how any one *Ceremony* in use amongst us does tend to Gods *dishonour*, with the *leave* of Authority, my own hand should be the first upon it, to pluck it off the Ark.

But indeed there is not a Church in all the world that hath those glorious advantages that this Church of *England*

* See S. Mark 8.
34. with 38.

Psal. 132. 9, 16.

land hath; where there is such a beauty of holinesse; where there are such decencies of external splendor to set off the efficacy of her essential purity. And when I speak of external splendor in the service of God, do not take offence at it; for the Ark under the Old Testament did put off her Wildernes-habit, her old Tabernacle, with the Curtains of Goats-skins, when it came to be settled, in a state of peace and prosperity, in Jerusalem: and so should the Church of God do under the Gospel. She is indeed resembled Rev. 12. 6. to a woman fled into the Wildernes, in the times of persecution: but afterwards, when Constantine the Emperour became a Christian, and a nursing Father to the Church, then we find her decked and trim'd up as a Bride adorned for her husband, Revel. 21. 2. The Kings daughter is all glorious within, and her clothing is of wrought gold; this is a Prophecie of Christs Spouse, his Church, under the New Testament; Psal. 45. 13. &c. She shall be brought unto the King in rayment of needle-work; and the Virgins that be her companions shall bear her company; with joy and gladness shall they be brought, and shall enter into the Kings palace; and this leads me from the first part, or ingredient, of our Peace-offering for the Arkes happy settlement [our dutiful submission to it;] to the Second.

2. Our joyfull gratulation for it: And now I must call upon you, as the Psalmist doth, O go your way into his gates with thanksgiving, and into his courts with praise: Take the Psalm, bring hither the Tabret, the merry Harp, with the Lute; blow up the Trumpet, as in the new moon. When the Ark of God was solemnly settled, the people of God had their joyfull gratulations; for they cried out, Arise, Psal. 132. 8. 9. O Lord, into thy rest, thou and the Ark of thy strength: Let thy Priests be * clothed with righteousness: and let thy Saints shout for joy; and shall not the Saints under the Gospel rejoyce as much at the settling of the Christian Ark?

* In their Priestly habits:

Rev. 19. 6, 7, 8. Ark? St. John informs us of a Revelation he had to this purpose; *I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Allelujah; for the Lord God omnipotent reigneth: Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of the Saints: so we render it, but very improperly (as the learned have observed) it signifies rather the Ordinances of the Sanctuary, the habits of the Priests under the Law; and by way of allusion, it is an intimation of the privileges of the Church, and the decent solemnities of Gods publick worship and service under the Reign of Constantine. And if they did so thunder out their gratulations then for such a happy settlement, why should not all good Christians do the like now? If you have not motives enough without you, have you not enough within you?*

See Dr. Ham.
Annot. on Rev.
19.

1. Where is your love to the Ark of God? do not all the friends of the Bridegroom and Bride put on their wedding garments, and rejoice to attend the solemnity of their espousals! the Spouse of Christ is now put into her wedding dress amongst us; if we have any love to Bride or Bridegroom, we cannot chuse but rejoice, and put on our festival robes, the garments of praise; at least festival affections; *I will lift up my hands to thy testimonies* (kept in the holy Ark) *which I have loved: love will make a man lift up his hands, to blesse God and himself too; God for the settlement; and himself for the enjoyment: But,*

2. If thou hast no love to the Ark, hast thou no interest in it? interest will beget love, and kindle joy; we see this in all relations; in the parts of the body, in reference to their fellow members; *if one member be honoured*

noured, all the members rejoice with it; we see it in the woman, in reference to her money; rejoice with me, for I have found my goat, which was lost; in the Father, in reference to his Son; it was meet we should make merry and be glad; for this my son was dead, and he is alive again; he was lost, but is found: Hast thou any interest in the Ark? that interest will kindle joy at the prosperity of it. The children of Zion will be joyful in their King, if he be their King, and in the decent settlement of his solemn worship: But,

3. If thou hast no interest in the Ark, hast thou no need of it? they that go down to the sea in ships, and are tossed which storms and tempests, and are in jeopardy, and within an inch of death every moment; their needs teach them to value the securities of the haven, and to bless God for their arrival at it. Hast thou no need of the Oracle (upon this Ark)? hast thou no doubts to be resolved, no fears to be removed, no jealousies to be calmed? hast thou no darknesse, neither upon thy minde, nor upon thy heart? hast thou no need of light to clear up thy knowledge or thy comfort? that light must shine forth for thy satisfaction out of the Oracle: hast thou no sin, no guiltiness about thee? dost thou not want expiation and pardon? that must come, if it comes regularly, if it comes at all, it must come from the Mercy seat of the Ark: art thou not weak and feeble? hast thou no sense of thy infirmities? dost thou not want strength; strength for protection and assistance? this must be brought to thee upon the wings of the Cherubims, that attend the Ark; God must send thee help from his holy place, and strengthen thee out of Zion: And then,

4. The advantage thou receivest from the Ark will engage thee to congratulate its solemn settlement. It is the Ministry of the Ark that doth abolish sin, and tread

Satan under thy feet, and make thee wise unto salvation: ob that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men: let us not be like the beasts in Noah's Ark, unsensible of the Sanctuary that did preserve them: let such as love the Lords salvation, and the settlement of the Ark, that brings it, say always, The Lord be praised.

These are the oblations that we should make; the burnt sacrifices and peace-offerings, which we should offer before the Lord.

But if this be our duty, *what meaneth then this bleating of the Sheep in mine ears, and the lowing of the Oxen which I hear? In Rama there is a voice heard, lamentation and weeping, and great mourning.* Some passionate people there are, whose zeal is too hot for their knowledge, that weep for the Ark, and will not be comforted; as if it were not well settled, and instead of joyning with us in our gratulations, *in our peace-offering*, they are ready to put the whole Kingdom into a new flame; and, if they had opportunity, would make all the dutiful Sons of the Church a burnt sacrifice to their Fury.

Why what is the matter? they love the train and throng well enough, but not the dance; they would have the Ark, but not the Hierarchy; the Mercy-seat, but not the Rod, unless it be in their own hands; they would have the Oracle, but not the Musick and the Ephod; the Covenant they would have too, but with such new Articles of their own addition, as would destroy the whole solemnity and glory of Divine Services. If the Ark may not be allowed to be hurried along in their new Cart, and set up in their Consistory, they had as lief it were still in the Camp of the Philistines. The glory is departed (they will cry out) if it shines not to give countenance to their designs, and lustre to their reputations: They had rather

ther it should wear the rough badgers skins, the coarse ha-
bils of the wilderness, then be inthron'd in a Tabernacle of
Davids setting up, though he hath the allowance and ap-
probation of Almighty God for it.

But will that *Hierarchy* overthrow the Arke
now, that did *then* attend it by divine appointment?
will those decent Ceremonies and Solemnities dis-
grace it *now*, that were thought *then* to adorn it?
Or did the Ark do better service to mens souls, or
to this Kingdom, when it was lately hurried upon
their new Carts, then formerly it had done, when it moved
regularly upon the old Priests shoulders? if you will
but, with an impartial eye, reflect upon the horror of
fire and sword, the desolations of spoil and rapine, the
expende of blood and treasure, that hath been of late
amongst us; and weigh well upon what account these
confusions raged, for so many years together; I shall refer
the determination of this Question wholly to your selves.

But it will be objected to me: You tell us of pomp and
ceremony, of splendour and solemnity in Gods Service; Objection.
and we look upon all such things as legal types and sha-
dows that are vanished at the rising of the Sun of Righte-
ousness; and we conceive our selves to be freed from
them by the Charter of our Christian Liberty; for we are
not under the Law, but under Grace: Nay, for us to ob-
serve such things were to perform what we suppose to be
Will-worship and unwarrantable; and therefore our Con-
sciences do take check at it, being afraid the Lord should
upbraid us, as he did the Israelites, *Isa. i. 12. Who hath*
required these things at your hands?

But stay, do these men understand their own objecti- Solution.
on? Of what things speaks the Prophet that? Doth he
not speak of their Sacrifices and burnt offerings, of their
New Moons and Solemn Feasts; yea of their very Sab-

Israel's Gratulation for

Zach. Urfin.
Comment. in
Isa. 1. pag. 30.

baths and many Prayers ? And did not God require the observation of these things at their hands ? Most certainly he did. The exception therefore that God takes there is not made to the things themselves, no, nor yet to the requiry of them : To what then ? Why, to the gross Hypocrisie and the foul indignity of the persons that did perform them. Requirebat Sacrificia, & alias Ceremonias, & approbat tanquam Cultum sibi placentem, quatenus fiebant eo modo & sine in quo ipse praeceperat ; nempe in vera fide & poenitentia, & tanquam horum adminicula & exercitia : Ut per Ceremonias adduceretur ad Christum & ipsius beneficia qua per illas significabantur. God did require Sacrifices and other Ceremonies, and approved them as a Service acceptable to himself, as they were performed after that manner and to that end that he prescrib'd them : When they were the off-spring and the exercises of a true faith, and led the devotions of the people unto Christ and his benefits : But if you take the external rite without the internal piety, the ceremony stript of all faith and fear, repentance and humility, obedience and thankfulness ; so it was but as a perambulation in the Sanctuary ; it gave God no satisfaction ; in that sense, it was not of his institution, it was but a profane wearing out of the Pavement ; and who hath required this, that you should thus tread my Courts, v. 12. And, if this be required, yet, who hath required it at your hands, whose hearts are so full of hypocrisie, whose hands are so full of blood ? But wash you, make you clean, put away the evil of your doing from before mine eyes, &c. Then come and welcome ; through faith and repentance your Sacrifices shall procure you atonement and acceptation ; for though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wooll, Isa. 1. 18. But,

2. In matters of Religion, in matters that do re'a'e to
divine

divine Worship, some things are allowed and approved, and rewarded by Almighty God, for which he hath given no particular Commandment: 1. There were voluntary oblations, and free-will offerings allowed of in the Law *. *Levit. 7:16. And 2. David, in this his attendance upon the Ark, wore a linen Ephod, to shew his devotion in this Religious Service, as the English Annotations † (recommended by the Assembly of Divines) do acknowledge; and yet that garment was prescribed for none but the Tribe of Levi. † on 1 Sam. 6:14. See them on 1 Sam. 2, 18. & 3. It was also a piece of voluntary devotion that David on Judg. 8:27. built this Tabernacle, and that he designed to build such a magnificent Temple for Gods publick and solemn Worship; and yet, though He had given no order for it, God was pleased with the design, and approved of his pious resolution; For Solomon tells us *, The Lord said unto David * 1 King. 8:18. vid my Father, Whereas it was in thine heart to build an House unto my Name, thou didst well in that it was in thine heart. Here was no Command^a for this, yet it was so acceptable, that God rewarded him in his posterity^b: The Lord telleth thee, that he will make thee an House. By which promise it is evident (as the English Annotators¹⁷ do confess) that God approved this purpose of David; and they adde, That this instance sheweth that a man may without sin intend to do that (for the greater solemnity of God's Worship and Service; for that was the design) which God hath not purposed and determined to be done. And as a farther Testimony of Gods acceptation of his pious, though voluntary intendment, God vouchsafed him an extraordinary assistance for the delineation of the model of this House, and the regulation of all things and persons, Vessels and Instruments, Offices and Officers employed about Gods Service therein; the Pattern of them was suggested to him by the Spirit. 1 Chron. 28 12, 13, 19. 2 Chron. 29. 25. 4. In the New Testament St. Paul's advice

1 Cor. 7.

advice for *celibacy*, or single life, had reference to *Religion* and the service of God; for he recommends it, not out of a *carnal* respect, or for a *temporal* advantage only, *to avoid trouble in the flesh*, but for a *Religious*, a *Spiritual* emolument, that they might attend the service of God without distraction; but for this, he tells the *Corinthians*, he had no command of the Lord to warrant him; Yet, saith he, *I give my judgement as one that hath obtained mercy of the Lord, to be faithful*: he doubts not but God allows of his judgement, and approves of his direction, for the advancement of devotion, in that particular.

Vers. 18.

Vers. 35.

Vers. 25.

Nay, 3. God doth not only allow and approve, but also reward such a *voluntary* piety; works undertaken to promote his service, when the aim is not the engagement of any Precept, nor so much as the recommendation of any Council to perform them. David is an instance for this, as hath been acknowledged by the *English Annotators*. To which I may add *St Paul*; he might have challenged some *Milk*, and some *Fleece* from the *Flock* he fed, to clothe, refresh and support himself; that he waved this liberty, and was not chargeable to the *Corinthians*, but preached the Gospel freely; he modestly gloried in it, as a matter highly rewardable, 1 Cor. 9. 15, 18. *

* See Dr. Ham.

Annot. ad

1 Cor. 9. 17.

Gloriationem

autem appellat, gratia prædicare, & posito termino transire. Theodoret. Gloriationem dicit, ut ipse ex propria liberalitate id præstet: nam quod Domini præceptum tanquam fidelis servus exequatur, non existimas ad suum præclarum facinus pertinere. Occumen. Et Paulus post; in quo est præclara merces & gloriatio? in eo quod quum Evangelium ut iussu sum prædicaverim, nihil tamen ex prædicatione acceperim, ne tantum quidem ut inde vivere possim: sed sine sumptu & gratia meum exhibuerim ministerium. Ibid. vide plura.

a Luk. 7. 38.

What command had *Mary Magdalen* to wash *Christ's feet* with her tears, and wipe them with the hairs of her head? what command had she to pour that precious ointment upon *Christ's head*; which the Law did allow her to imploy to other uses: and yet because these were real emanations

Mark 14. 3.

of

of her great ^b love and proceeded from a true devotion, ^b Luk 7. 47.
 Christ became her Advocate for this will worship^c; and ^c Mark 14. 5, 6.
 did not only comfort her with a personal Absolution,
 [by sins are forgiven^d]; but dismiss'd her with a blef- ^d Luk 7. 48.
 sing, [by faith hath saved thee, go in peace^e]; and re- ^e Luk 7. 50.
 warded her too, with a Name no less precious than her ve-
 ry ornaments^f; for the sweet Saviour thereof he hath cau- ^f Ecclef. 7. 1.
 sed so to be diffused by a solemn Ministry, that it might ^g Joh. 11. 3.
 perfume the whole Church. What her piety had volun-
 tarily devoted to his burial, such was his gracious accep-
 tation, he turn'd it into an everlasting Monument of her
 honour; for, verily I say unto you, whosoever this Go-
 spel shall be preached throughout the whole world, this also
 that she hath done shall be spoken of for a memorial of her,
 Mark 14. 9.

But I must tell you, that such voluntary devotions
 must be guarded with a double caution. 1. They must
 not consist of a thing unlawful, nor have any ingredient
 of forbidden fruit in them; for that were as great an abo- ^h Isa. 66. 3.
 mination under the Gospel, as the cutting off a dogs neck,
 or the offering of swines blood, under Moses Law, instead of
 sacrifice.

2. They must not be imposed (however they be re-
 commended, I say) they must not be imposed as Gods
 commands, nor perform'd out of an opinion of their ne-
 cessity, upon that account; for that is perfect Dogma-
 tising, a Teaching for [necessary] Doctrines, [or Ordina-
 nances of Christs institutions] the Traditions of men; [†] Mat. 15. 9.
 which is absolutely unlawful [‡] Mark 7. 7.
 Such a conceit at this ^{Col. 3. 20.}
 would have marr'd Mary Magdalens box of ointment, ^{See Dr. Ham.}
 and have caus'd it to send forth a stinking savour*: but ^{Tract. of Will-}
 offering it out of a pure and free devotion, without any ^{worship, with}
 such opinion, Christ did both value and reward it. ^{the Defence of}
 it against Mr. ^{Gawdrey.}

Suppose we then, that there be some things in the
 Solemnity

Solemnity of Gods *Publick* worship, that he hath not required; is it not enough (as long as he hath no where forbidden them, nor entred any *caution* to their prejudice) is it not enough, I say, that I have the *approbation* of my own Conscience? is it not enough, that I am able to say, *I have used my best judgement*, and herein *I have found mercy of the Lord to be faithful*? if this be not enough, is it not enough that I have Gods *acceptation*? is it not enough that I can hear God saying to me *secretly*, as he said sometimes to *David* upon a like occasion, by his Prophet, *it was well that it was in thy heart*? is it not enough that God is ready to reward this my *freewill-offering*, my *voluntary devotion*? But,

3. Besides, we have the *equity* of a *Divine Law*, upon a *parity* of Reason, for our *warranty*, in *this* our practice; and this ought to be of great force with us. For, 1. as far as I can perceive, *this* is the firmest ground that the observation of the *Lords day* relies upon. There are some *insinuations* for it indeed, in the *practice* of the Apostles, as their *meeting* together on *that day*, to make *Collections*, and the like; but *these* will not amount to the authority of a *Precept*. The *Sabbath* of the *Jews* without all peradventure, was *Typical*, *Heb. 4. 4. &c.* therefore *abolished*; hereupon the Apostle exhorteth the *Colossians*. *Let no man judge you in meat or in drink, or in respect of an Holy-day, or of the new moon, or of the Sabbath-days*; which are a shadow of things to come: *Col. 2. 16, 17.* But that God should be *solemnly* worshipped, *still*, upon several accounts; and that some time should be *set apart* for that worship to be performed in, there is a *parity* of Reason for it; and so, upon that account, the *equity* of the *fourth* Commandment doth *still* bind us.

And, 2. The *strength* of the Apostles Argument for the

the maintenance of the Gospel-Ministry (as far as I can discern) relies chiefly upon *this* bottom. Do ye not know that they which minister about holy things, live of the things of the Temple: and they that wait at the Altar, are partakers with the Altar: even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel: We can find no such Ordinance, as this is, of Christs positive institution, under the Gospel; that which the Apostle speaks of; therefore, must be an Ordinance emergent out of the equity of the former Law of God, upon a parity of Reason. Under the Law God thought it equitable, that such as waited at his Altar, and devoted their time as well as their soul and strength to his service, should have some settled maintenance allotted them; and their attendance upon the several parts of their holy Office requiring nothing less, but rather much more diligence and attention, under the New, than under the Old Testament, the equity of that Divine Right stands in full force, and should prevail for an honourable support of the Ministry, at least, as much now as it did then.

And, 3. Whether the Right and Title that the Infants of Believers have unto Baptism doth not ultimately rely upon *this* foundation, let the learned judge. Gods Law intitled them to the Sacrament of Circumcision, upon the account of that faith which had engaged their Parents unto God, in the holy Covenant; the equity of that Institution, upon a parity of Reason, extends to the benefit of such Infants as are now born of Christian Parents and that speech of St Peter, Acts 2. imports no less, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost: for the promise is unto you and to your children.

Now to apply these instances to our purpose; I demand,

Israel's Gratulation for

mand, 1. *Was there a solemn external worship of God required under the Law, or no?* 2. *Was it acceptable and pleasing to Almighty God, yea or no?* if it were (which cannot be denied;) then I demand, Further, 3. *upon what account was that service required?* was it upon the account of Gods Supream Dominion and Sovereignty only? or upon the account also of his Benefits, his works of Creation, Preservation and Redemption? that it was upon this double account is evident, Psal. 29. 1, 2. *Give unto the Lord, O ye mighty, give unto the Lord glory and strength: give unto Lord the GLORY DUE UNTO HIS NAME: worship the Lord in the BEAUTY OF HOLINESS:* and Psal. 150. *Praise ye the Lord, praise God in his Sanctuary: praise him in the firmaments of his POWER, praise him for his MIGHTY ACTS: praise him according to his EXCELLENT GREATNESSE: praise him with the sound of the Trumpet, praise him with the Psaltery and Harp: praise him with the Timbrel and Dance: praise him with stringed Instruments and Organs.*

Well, did God require to be worshipped so reverently and so solemnly, *then*, upon *this* account? why, how comes God to lose his Title? how come these accounts to be altered? hath God, under the New Testament, given out a dispensation unto dust and ashes to be insolent and saucy with him? and in his own house, and in his solemn and publick worship too? or is Gods Dominion less Sovereign? is his Majesty less Glorious then it was? or did not he make us, but we made our selves? if we be his creatures, if we be the sheep of his pasture, then the invitation of the Psalmist lays hold upon us: *O come, let us worship and fall down, and kneel before the Lord our Maker: if we do not, the Elders that are before the Throne of God will shame us out of our irreverence; for they fall down before him*

him that sitteth upon the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are, and were created, Revel. 4. 10, 11.

And hath he not redeemed us too? and what is the sum of our redemption? was it our *bodies* only, out of a *temporal* thralldom, to be put into the possession of a land that flows with *milk and honey*? was *this* all? hath he not redeemed our souls too, from the powers of darknesse, and the wrath to come; to inherit the blessings of eternal joy and glory? hath he not *thus* redeemed us? and how was *this* redemption wrought? by a force of *Arms*, or of *Love*? by exchange of *money*, or the price of his own blood? if it be so, and so it is, then certainly, here is all the *equity* in the world, that we should pay him the *homage* of a most reverend and solemn worship; *equity* for it, upon a parity of reason, shall I say, nay upon a *Superiority*, nay upon the highest *Supremacy* of Reason; we know he hath done more for our, than he had then done, for the redemption of *Israel*; for ye are bought with a (better) price; therefore glorifie God in your body, and in your spirit, which are Gods, 1 Cor. 6. ult.

If this be not sufficient; it is further considerable, that Christ, who came, not only to be a *light unto the Gentiles*, but to be the *glory of his people Israel*; as he was born of that *Nation*, and lived regularly under their *Law*, and observed their *pious customs*; so his design being to *Reform* what was amiss, and heighten what was imperfect, that he might not seem to set up an *absolutely new Church*, he had an eye to the *Rites and Usages* of the *Jews*, in all his *Institutions*; what he found had been taken up in common practice amongst them, he accom-

See Dr. Ham.
Quares, pag.
176. &c.

modated to his own purposes, making as little change or variation both in point of *Government* and *Ceremony*, as the nature of the Gospel, with the State and establishment of his Kingdom, would admit of. Thus, his *Election* of *Disciples*, to wait constantly upon him, was answerable to the *Disciples* of the *Prophets* amongst the *Jews*, who were to attend and minister unto them. 2. The Title of *Apostles*, for *Deputies* and *Proxies*, sent with *Commission*, or *Letters of Credence*, Mat. 10. 40. to supply *Christ's* place, and act, here on earth, in his stead; this he borrowed from them. 3. That of *Bishops*, answerable to the *Ruler* of the *Synagogue*, the *Prince* and *Head* of the *Sanhedrim* or *Consistory* amongst them; who was also called ἐπίσκοπος, a *Bishop* or *Over-Seer*. 4. That of *Imposition* of hands in *Confirmation*, and *Absolution*, and *Ordination*, borrowed from the like *Ceremony* used amongst them, not only in conferring the *Paternal blessing*, but also in admitting persons (that were qualified for that Office) to the *Dignity* of *Elders* in their *Sanhedrim*. 5. Both the *Sacraments* of the *New Testament* were taken up in imitation of certain *Rites* that were solemnly used amongst these *Jews*. 1. At the close of a *Festival* (their *post-cænum*) they took a *cup* of *Wine*, which they called the *Cup* of *Salvation* (as in the *Psalmist*) or the *Cup* of *Blessing*, (as the *Apostle* hath it;) and at that very time, and when he was observing this custom with his *Disciples*, in imitation thereof and answerable thereunto, did our Lord institute the *Sacrament* of his *holy Supper*. And the *Rite* of *Baptism* (designed to be the *Sacrament*, for the solemn admission of persons into the *New Covenant*, and communion of the *Church* of *Christ*) was taken up in imitation of that same *Rite* of *Baptizing*, solemnly used amongst them, for the initiating of *Jews* and *Proselytes* into the *Covenant* of the Lord.

Lord, and so into their *Congregation*. Who list to see more of these *parallels* between the Church of the *Jews* and that of *Christs* establishing, may consult that learned and pious Author.

But here it may be objected, that the *Rites* of the *Ceremonial Law* were all *abolished*, upon the Preaching of the *Gospel*, and did vanish as *shadows* before the *Sun*; and although, as *S^t Augustine* observed, the *use* of them was not *Mortiferous*, they were not *deadly*, till the utter *subversion* of the *Temple* at *Hierusalem*, and the *Jewish Policy*; (as appears also by the *Doctrine* and *Practice* of *S^t Paul*, who did for the time freely and indifferently *use* or *omit* them, as he judged, in *prudence*, most *condu- cible* to the *advantage* of the *Church*;) yet they were *Mortua*; they were but a *dead letter*, and as a *Carcaß* with- out a *soul*, from after *Christs death* and *resurrection*; and being designed to have their *solemn burial* in the *ruines* of the *Temple*, after that was demolished, they became *Mortifera*, the *use* of them was *deadly*; and consequently to dig them up again, is *noisome* and *unsa- voury*. But as a very *Learned*, *Grave* and *Pious* Bishop, (now with God) hath well observed, there is more of *wis*, than *solidity* in that assertion. For all the *Ceremo- nials* are not of a like nature, and importance. Those of *external Order* and *Decency* are to be distinguished, by *Christian prudence*, from those which did *prefigure* *Christ to come*. For those *Figurative Ceremonies* which were instituted of *Almighty God*, to be *Types* of *Christ the Redeemer to come in the flesh*, (as *Circumcision*, the *Sa- crifices*, and the like) it is most certain, from the time that *Christ* did really fulfill all that was *Typically* prefigured by those *Ceremonies*, and *sufficiently* pro- claim to the world, by the *Preachers* of the *Gospel*, that they were *duly* fulfilled, from *thence forth* they were

Dr. Sanders.
de obligat. Con-
scientia, pra-
lect. 4. §. 29. p.
145, 146.

were of no more use; and therefore they were not only to be laid aside as *dead and unsavoury*, but also to be avoided as *pestiferous and destructive*. And especially it is to be most studiously avoided, that they be not obtruded or observed out of any *opinion of necessity*: according to that of the Apostle, Gal. 5. 2. *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing*: for that did imply that Christ was not yet come in the flesh; and so overthrew the faith.

But for those other *Ceremonies*, which were not *typical*, but *modes of decency*, instituted to adorn the *solemnity* of Gods publick worship, being *essential* to the *external beauty* of it; these are not to be condemned, as *unlawful*, upon the meer account, that they were a part of *Moses's Discipline*.

Nay, seeing God requires still to be worshipped in the *beauty of holiness*; and will have *all things*, in his Church, performed, *decently* and in *order*; and yet hath not (in the *New Testament*) *determin'd* the *particulars*, wherein that *Order, Decency* and *Beauty* shall consist; but hath left it to the *Care & Prudence* of the *Governours*, (to whom he hath committed the *Keys* of his Kingdom,) how can they discharge their duty better, in the *particular determination* hereof, then by a *compliance* with the *wisdom* of God, and the *practice* of Christ in his *Institutions*, in holding an *Analogy* with such *Laws*, and *Directions*, as were *given* (or at least *allowed*) by God himself, to his Church of the *Old Testament*, so far forth as there is *equity* and a *parity* of Reason for it?

Upon these grounds we may safely conclude, that the *Tabernacle* of the *Christian Church*, wherein the *Ordinances* of the holy *Gospel* are to be preserved, ought to have her *Solemnities & decent trimmings* as well as that of *David's*

vid's pitching. And what sort of *these* Solemnities are most suitable, we have very fair *insinuations* in the Scripture of the New Testament; in those frequent *allusions* to the solemn service of the *Tabernacle*: 23 Rev. 21. 2, 3. where St. *John's* vision of the new *Hierusalem* coming down from God out of heaven, prepared as a Bride adorned for her husband, is expounded, in the next Verse, by this remarkable acclamation, *Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

Upon the whole matter therefore it is evident, that it is not an *Hierarchy*, that is, a sacred Government consisting of *Bishops, Priests and Deacons*, settled in a state of *inequality* and subordination; nor an establish'd *Liturgy*, consisting of *set Forms*, for the administration of the *several* parts of the holy Office; nor a *lunen Ephod* or *Surplice*; nor a *Quire* with a pair of *Organs*, nor *reverend gestures* in our attendance upon it; it is none of these that will *overthrow* our present Church, or *drive away* the Ordinances of Gods worship from us, no more then the like did drive *that Ark and Tabernacle* from the people *Israel*. If *these* be the *gray hairs*, which some (that pretend to be more quick-sighted) discern upon the Gospel, (upon the matter) Christ himself hath *stuck* them *there*; and if the *Bridegroom* himself be pleased to see his *Spouse* wear *these* marks of *Antiquity*, it becomes us, who are her *Children*, to reverence such for her *gray hairs*, rather then *reproach* her for them. Certainly (whatever *that* means) this is not a *setting up* of Gods *Ark* in the *House of Dagon*: but in that *decent Tabernacle* which *David*, out of a true devotion, and by the *direction* of Gods *Spirit*, hath prepared for it.

2. But have we not other *Prognostications* of our approaching

proaching ruine, and the removal of Gods Ark, as a *pro-
lusion* or preface to it: what think you of the *discontent-
ments and divisions* that are in the Nation? is not that an
Omen that does boad as much? for Christ himself hath
said, *That a Nation divided against it self cannot stand.*

But let me awaken your attention, to consider how
unjust, how *unreasonable* some men are, in their com-
plaints and accusations. First, *they* themselves raise the
discontentments, make and foment Divisions in the King-
dom; and then they make those Divisions the *Progno-
stications* of the ruine of it. This is just like the pra-
ctice of *Barabbas*; make the *insurrection* first, and then
commit Murder in that *insurrection**; Here lies all the
difference, there the *Felony* was committed but upon a
single person; here 'tis upon Christs Church and three
whole Kingdoms.

* Mat. 15. 7.

Ibid. Vers. 11.

But if men were wise; if they would not cry out to
have *Barabbas* acquitted, and *Jesus* delivered up to be
crucified; if they were considerative, and would obey the
voice of God, and hearken to their lawful *Guides* and *Go-
vernours*, they might easily, with Gods blessing, pre-
vent this mischief. *Take away the tale-bearer*, saith So-
lomon, *and strife will cease*; you have heard of *Sanctua-
ry sins*, of Church and Sermon-sins, and such there are
indeed; there are *Pulpit-tale-bearers* too, that make it
their design and practice to raise and foment jealousies, to
sow the seeds of discontent and sedition; and if they may
not be allowed to Act this part upon the publick Stage,
then they creep into houses; and find it a matter of much
advantage, though of no great difficulty, to triumph
over such silly souls as are willing to be led captive. But
God hath provided for his Church a sufficient remedy
against this mischief, an *Antidote* against such *infusions*;
*Now I beseech you, bresbren, mark them which cause divi-
sions*

sions and offences, contrary to the doctrine which ye have learned, and avoid them: for they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple, Rom. 16. 17, 18. it is your part and duty, as far as in you lies, to apply this remedy, and make use of the Caution.

3. But is not the Ark in great danger of being lost amongst us upon another account; is not that an unchurching of a people, when they want the power of the Ministry, a soul-searching Ministry; when we want a faithful Minister to go before us?

I must confess, we have extream need of such a Ministry; such as will not draw a fair skin over our old sores, but will take pains and be faithful to launce our impostum'd Ulcers, and Probe them to the very bottom; for there lies very much Pride and Hypocrisie, Schism and Sedition, Malice and Treason, in our hearts; it lies so neer unto our eyes, we cannot see it, it is so natural, so customable to us, we have no sense or feeling of it. Away then with those false Prophets that have damb'd so long with untemper'd mortar, that have strain'd at a Gnat and swallow'd Camels; that have preach'd Placencia, and sew'd Pillows under mens Elbows, and cry'd peace, or go up and prosper, when the design was flat Rebellion; and yet they humour'd the inclinations of the people, calling them blessed† and a godly people, that by such flatteries † Isa. 9. 16. they might seduce them to run on in error with them; woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Corah, Jud. ep. v. 11. if they repent not, away with them. And give us, and God of his mercy continue to us, such a disingaged ingenuous Ministry as may resemble his own incarnate Word, Heb. 4. 12. one that is quick and powerful, sharper than any two

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: God grant us such a Ministry, that there may follow the like conviction of sinners to that mentioned by the Apostle, 1 Cor. 14. 25. If all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.

God knows, this Kingdom, in general, hath need of such a faithful, soul-searching Ministry as this is. But there are many unruly and vain talkers and deceivers, as St. Paul tells Titus, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. 2. 10, 11. the silencing or degrading such popular Priests and seditious Levites will not indanger the Ark of God at all. And if Abiathar does complot with Joab, to promote the intended usurpation of Adonijah, as great a Priest as he is, it is fit he should be sent to Anathoth, and confined to his Country Village, lest he make the City, by his Conspiracy, too hot for Solomon; and in his absence, as well the Ark of God as the person of the King will be so much the more in safety, 1 Kings 1. 5, 7. with Chap. 2. 26.

4. But there is a fourth Prognostication of this sad Calamity, that is, the abundance of Popish Priests and Jesuites that are in the midst of us, the growing and increasing of Popery, and that proneness that is in people, to run head-long back again to the Garlick and Onions of Egypt: this argument (sure) is sufficient to make us all believe the Ark of God is in danger.

But the truth is, the Persons that make the Argument, are none of the most likely men to prevent what they com-

complain of. For who have done so much to *harden* that Popish party, to give them *encouragement* and *advantage*, as they have done? not to mention their *Club-law*, and *Sequestrations*, with the *sale of their estates*, (no *Cogent Arguments*, sure, to *resolve* and *settle* Conscience) what by *charging* them with *such things* as cannot be made good against them; and by *condemning* what is not to be *disallowed* in them, and by *opposing* very *weakly* (with more strength of *passion*, than *reason*) what is *justly* to be *reproved*, they have made them more *inflexible* and *obstinate* in their opinions. And they have given them *advantage* also by their *factious Confederacies* against that *Hierarchy* of the Church, whose *Learning* and *Authority*, is, under God, the onely probable means to *check* and *silence* them. It was a most remarkable observation, in the *Sermon* of the late most Reverend Archbishop, upon the Scaffold, alluding to that *Counsel* of the *Priests* and *Pharisees* against our Saviour, Joh. 11. 48. *Men are afraid, saith he, that if they let this man alone, the Romans will come, and that Popery will prevail, (and) then they will take away our place and our Nation: but is proved the contrary; for after they had put that man to death, then the Romans came (indeed) and vanquish'd the City.*

Popery could never have broken in upon us, to shake the Ark of God, in its *decent* and *happy settlement* amongst us, as long as our *lawful Governours* were *undisturbed* in their *station*. They were our *new door-keepers*, they that thrust out the *rights Possessors*, to make room for their own *ambition*, they turn'd the *Key*, and opened the Door; nay, they pull'd down the *walls* of Gods House and let in *Popery*.

It was *their* turning the Ark of God into a *Noah's Ark*, where so many sorts of *wild* and *unclean* beasts

were herded up together, without order or distinction, their dangerous mistakes in Doctrine, their horrible confusions in Discipline, their irreligious defalcations of some parts of Gods worship, and their scandalous irreverence in the performance of all the rest; these disorders caused so many to abhor the offering of the Lord; and they inclined others (whether more out of devotion and reverence, than out of levity and a desire of change, I shall not determine) but inclin'd they were upon this account, to lend a weak ear to the insinuations of those cunning Charmers of the Church of Rome. For, to use the words of that Wise and Learned Archbishop; Ceremonies are the Hedge that fence the substance of Religion from all the Indignities, which Prophaness and Sacriledge too commonly put upon it. And this I have observed, that no one thing hath made conscientious men more wavering in their own minds, or more apt and easie to be drawn aside from the sincerity of Religion professed in the Church of England, then the want of Uniform and Decent Order in too many Churches of the Kingdom. And the Romanists have been apt to say, The Houses of God could not be suffered to lie so Nastily (as in some places they have done) were the true worship of God observed in them: or did the people think that such it were.

And I may add this, as a further matter of scandal and advantage to them; when men do openly proclaim, and that so crudely and without any distinction, that there

A Relation of
the Conference
with Fisher, in
Epist.

* Mr. Calamy's is not a Nation under heaven*, except this Nation of England, that ever enjoyed the Gospel a hundred years together; which is so apparently false, that nothing can well be more false than that is; when they tell us that gray hairs are upon the Gospel, which is everlasting* and can never wax old; who can fence off the Scandal, and not be transported with indignation, to hear the holy Text abused,

* Heb. 13. 27,
28. ch. 8. ult.
Rev. 14. 6.

sed by such absurd *allusions*, designed on purpose to raise up *amuzements* and jealousies in the people. And In his Relation of the Conference, in Epist. we may now see the said Archbishops just Complaint to His Majesty of ever Blessed Memory verified, by too sad an instance. That the Church of England was in a hard condition. She professes the antient Catholick Faith; and yet the Romanist condemns her of Novelty in her Doctrine. She practises Church-government, as it hath been in use in all Ages, and all Places where the Church of Christ hath taken any Rooting, both in, and ever since the Apostles times; and yet the Separatist condemns her for Antichristianism in her Discipline. The plain truth is; she is between these two Factions, as between two Millstones; and unless your Majesty look to it, so whose trust she is committed, she'll be ground to Powder, to an irreparable both dishonour, and loss to this Kingdom. And 'tis very remarkable, that while both these press hard upon the Church of England, both of them cry out upon persecution, like froward children which scratch, and kick and bite, and yet cry out all the while as if themselves were kill'd. What successe this great Distemper, caused by Ibid. paulo post. the Collision of two such Factions, may have, I know not, I cannot Prophesie. We may change the Phrase into [A great Distemper caused by their Coalition and clubbing of Interests to gain a Toleration] what successe this may have I know not; but (as that renowned Pre-Ibid. paulo post.late goes on) though I cannot Prophesie, yet I fear that Atheism and Irreligion gathers strength, while the Truth is thus weakened by an unworthy way of contending for it. And while they thus contend, neither part consider, that they are in a way to induce upon themselves, and others, that contrary extream, which they seem most both to fear and oppose.

But let the Ark of God be settled with a decent splendor,

Israel's Gratulation for

dor, and all the parts of *Gods* worship and *service* be performed with a *due* and *becoming* Reverence: and in order hereunto; let the *Hierarchy* of the *Church* enjoy its *full Authority* and *incouragement*, and then we shall be in no such danger of *Apostasie* to either of these *Factions*.

5. But however, they say, we have reason to perswade our selves, that *England's Ark* is in danger to be lost, were it only for the *sins* and *prodigious iniquities* that we are guilty of; our *Common-wealth sins*, *drunkenness* and *uncleanness*, *bribery* and *oppression*; our *Sanctuary-sins*, our *remissness* and *unfruitfulness*, our *indifferency* and *lukewarmness*, the *prophanation* of *Sabbaths*, and the *strange unheard of unthankfulness* that is amongst us: And that *Commination* will extend to us, if we be guilty of the like *unfruitfulness*; Therefore I say unto you, the *Kingdom of God* shall be taken from you, and given to a Nation bringing forth the fruits thereof, *Mat. 21. 43.*

—— *Pudet hac opprobria nobis
Et dici potuisse & non potuisse refelli.*

I must ingenuously confess, we have but too much cause to be ashamed that we have requited the Lord no better, that we have no better means to wipe off the stain of this most deserved reproach: And unless we do seasonably repent, God will visit for these things, and be avenged of such an ingrateful Nation as this is.

In old *Eli's* time, when the *Priests* were guilty of so much *intemperance* and *uncleanness*, so much *rapine* and *sacrilege*; and yet the out-cries of a complaining people could not awaken the *Supreme Governour* to unsheath his sword to redress these exorbitancies; but the *Priests* proceeded to multiply and aggravate their crimes; and the
Prince

Prince his *Leuitie* made his *reprehensions* but little better then a *Toleration* or *Connivance*, and so the people fell into *irreligion* and *prophaneness*, they *abhorred* the offering of the Lord: When there was such a *complication* of sins, and the *sins* of the *Rulers* (as well *Ecclesiastical* as *Civil*) did both *procure* and *encourage* sin in the people; Then the *Holy Oracle* grew *silens*, *God* himself *departed*, the *Che-
rubs* made use of their *wings* to *flye away*, and the *Ark* of *God* was *taken*. If we be in *league* with *Hell*, the *Ark* of the *Covenant* will not *owne* us. Now the *energy* and *efficacy* of *wisecrafts* depends upon a *League* with *Hell*; and *Rebellion* is as the *sin* of *wisecraft*; as long therefore as we cleave unto, and in our hearts follow an *Usurper*, we can have no *saving Communion* with the *Ark* of *God*, no more then *Israel* had while they marched after *Feroboam*. They are nothing else but their *iniquities* that do *separate* betwixt *God* and his *people*; it is their *sins* that with-hold good things from them, even the *blessings* of the *Ark* and *God's Holy Temple*. As for the *beauty* of his *Orna-
ment*, he *set* it in *Majesty*: but they made the *image* of their *abominations*, and of their *detestable things* therein: There-
fore have I *set* it far from them. And I will *give* it into the hands of the *strangers* for a *prey*, and to the *wicked* of the *earth* for a *spoil*, and they shall *pollute* it, *Ezek.* 7. 20, 21. Under the *Gospel* we finde one *Church* that *left* her *first Love*; Another that was *neither hot* nor *cold*; A third that had a *name* that she *lived*, but really she was *dead*; A fourth that had such in her *bosome* and *communion* as did teach the *wicked policies* of *Balaam*, and the *unclean doctrine* of the *Nicolaitans*; A fifth that did grant a *Toleration* to *Jezebel*, notwithstanding her *execrable Artifice* and *practices* in *seducing* such as had been *dedicated* to *God's Service* to *commit Fornication* and *Idolary*: And what became of all these *Churches*? Why, their *Candlestick*

1 Sam. chap. 3.
& 4.

Isa. 59. 1.
Jer. 7. 7. &c.

Rev. chap. 2.
& 3.

Israel's Gratulation for

the stick was removed, and the Ark of God was taken from them. And though the Ark of God were entail'd upon England, yet there is a measure, there are aggravations, there are combinations of sin, that when they are once made up will provoke God to use his prerogative over us, not in a way of mercy but of justice, to cut off that entail, and determine (as he did in another case) against it, Though England were the signet upon my right hand, yet would I pluck thee thence.

And yet this I must take leave to interpose in vindication of the present Church of England; The fault is not in her; She may truly say, *the Sons of Zeruah are too hard for us*: She hath it not in her power to redress things as she would. And whose factious clamours and petitions, and other acts of open hostility, were they that unhing'd the Government, and pull'd down those venerable Courts of Justice, whose Authority and Splendour were able to dazzle the eyes, and break the hearts of the most insolent offenders? Till such Courts can be restored, we must have patience to preach and pray, being in the same condition that we finde the Church of Corinth in, 2 Cor. 10. 6. *Having in a readines to revenge all disobedience, when your obedience shall have been fulfilled.* The delinquents among them were too numerous and too potent for the Censures of the Church to take place upon them: For it is not prudent to exasperate a multitude with the severity of a Discipline which their numbers can so easily over-master: But when the Reformation of the major part is so conspicuous, and the Zeal of the conformable part so serious and earnest, that it may be prudent to proceed against the refractory, then the Church will not fail in her duty, but inflict such censures upon offenders as shall be suitable to their demerits: *Having in a readines to revenge all disobedience, when your obedience shall be fulfilled.*

In

In the mean while we are not without our *Prognostications* too, that the Ark shall still *reside* and prosper with us.

Our late *Tribulations* have wrought *patience*, and our *patience* experience, and our experience *Hope*; A *Hope*, Rom. 5. 3, 4, 5. we trust, that will never make *ashamed*. We argue our selves into this perswasion by the *Logick* of *Manoah's* Judg. 13. 23. wife: *If the Lord were pleased to destroy us, He would not have received an offering at our hands, nor would he have shewed us all these things; He would not have heard our prayers, nor have wrought such miracles of mercy for the Restitution of his Ark amongst us: A mercy that the Church of England may very well celebrate (with a very little variation of the expressions) in the 83. Psalm. For loe our enemies lift up their head and made a tumult. They took crafty counsel against thy people. They said, Come let us cut them off, that the name of the Church of England may be no more in remembrance. They consulted together with one consent, and were confederate. The tabernacles of Edom, and the Ishmaelites, of Moab and the Hagarens. Gebal and Ammon, and Amaleck; the Philistines, with the Inhabitants of Tyre. Assur also was joyned with them: and have holpen the Children of Lot. But God hath (upon the matter) done unto them as unto the Midianites, as to Sisera, as to Fabin, which perished at Endor; they became as dung for the Earth. He made their Princes like Oreb and Zeb; yea all their Princes as Zebah and Zalmunna. Who said let us take to our selves the houses of God into our possession. Our God made them like a wheel that could never fix upon any solid ground of establishment, but rolled and turned about in a restless variety of changes. At last they were as stubble before the winde, God did divide them in Jacob and scatter them in Israel: He did confound their Languages, that the building of their Babel*

Judges 5. 31.

could not go forward. And all these dispensations were out of a design of *mercy* to the Adversaries of this Church; God hath filled their faces with *shame*, that they might be induced to joyn with the Church in a due and decent conformity to seek his Name. And so let all the Combinations of thy Churches enemies perish, O Lord, but let them that love thee and thy Church, be as the Sun when he goeth forth in his might, that our Land may be filled with *piety*, devotion and glory, and to have rest, to all generations.

God hath done great things for us already, whereof we rejoyce; and what he hath done, he is pleased to make his *ingagement* to do more; if we do not render our selves utterly *unworthy*, and forfeit our Tenure by our obstinate perversities. This is one ground of our hope: And there is, A

2^d. The Church of England hath a praying people; a people whose devotions are solid and fervent, regular and constant; a people that do frequent the Publick Prayers of the Church out of *humility* and obedience, out of judgment and prudence; and yet do importune God in their closets, day and night too; though they love not so much to play the Hypocrite, as to sound their Trumpet, to tell the world they do so. You know, the interest of ten righteous persons was so considerable to Almighty God, that it should have prevail'd with him for the preservation of five most lewd and vicious Cities; and God be blessed, we have that number, I trust many hundred times told over.

a Zach. 5.

But because, if we continue in sin, the Eph^a will be full at last; and if we neglect so great salvation, and the things that do belong unto our peace; those things will be hidden from our eyes, and we shall bring upon our selves swift destruction^b; and then the devotions of holy Prophets

b 2 Pet. 3. 12.

phets will be enjoyned silence, by Gods own Order (Jer. 7. 16. *Pray not thou for this people [for their good] neither lift up cry, nor prayer for them, neither make intercession to me; for I will not bear thee.*) And though they should pray earnestly, and continue their importunity (receiving no such express Order, as that Prophet *Jeremy* had, to the contrary;) yet their prayers, in this case, in this juncture of affairs (when the harvest of sin is ripe) how effectual soever for themselves, would not prevail, they would be fruitless, as to the generality of persons, and the calamity of the Nation; for when I bring my sore judgments upon the Land, though these three men, *Noah, Daniel and Job*, were in it, as I live, saith the Lord God, they should deliver neither son nor daughter, they should but deliver their own souls by their righteousness. Therefore to prevent this dreadful severity of Almighty God, give me leave to propound some few Caveats and Directions to you, touching your behaviour, in reference to the Ark of God (by which I understand his sacred Ordinances) and so I shall conclude.

When God was about to descend upon Mount *Sinai*, at the promulgation of the Law (*Exod. 19.*) he commanded *Moses* to set bounds, to keep off the people, that they might not press upon so dreadful a Majesty, to their own ruine. The presence of God with his holy Ark, in his holy worship, is no less sacred, no less dreadful than it was on Mount *Sinai*; I must therefore draw a line, and set up rails about it, as well to secure your interest in it, as to preserve that respect and veneration that is due unto it. These shall be made up of a six fold Caveat. You must,

1. Not over-value, or deifie it.
2. Not undervalue, or blaspheme it.
3. Not invade, or profane it.

L 2

4. Not

Israel's Gratulation for

4. Not slander, or belye it.
5. Not intrude, or pry into it.
6. Not rife, or plunder it.

1. You must not over-value or deifie it. A very high esteem and reverence you must have for the Ark of God; and you may rely upon Gods promise, and confidently expect what God hath engaged to do for you by the Ministry thereof. But you must not turn the Ark into an Idol; *exhibere cultum Dei creaturae, est Idololatria*, saith Aquinas; if you devote that service to it, and place that affiance in it which is due to God alone, you do then make an Idol of it: You make the Type of Christ to become his Rival; you make him jealous of his own Representative; and you eclipse his honour by that shadow that was design'd to illustrate and set it off.

And yet there are some that do more then this, worse then this amounts to; they do Hyper-deifie it, advance it above God, yea against God; for God will not patronize the guilty, Christ will not save the impenitent; 'tis a desperate presumption to think they will: if you expect this from the Ark, you do not only turn it into an Idol, set it up in Gods stead: but you do more then so, you exalt it above God, you pretend to make it do what God will not do, what Christ cannot do; you make it a real Antichrist.

For Christ came to destroy the works of the Devil, and to take away sin by the sacrifice of himself. And if you make the Ark a Sanctuary for Malefactors, you set it up in opposition to Christ, and provoke him to Arm himself (as it were) against it, in vindication of his own glory.

Upon this very account it was, that he delivered the Ark (under the Law) into the hands of the Philistines, 1 Sam. 4. and Jer. 7. 3. Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause

cause you to dwell in this place: (but) trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord; as if that had been a threefold fortification, to secure them against all possible calamity; But ye trust in lying words that cannot profit: will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me, in this house which is called by my name, and say we are delivered to do all these abominations? is this house that is called by my name become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord; But go ye now unto my place which was in Shiloh, where I put my name at the first, and see what I did to it, for the wickedness of my people Israel, &c.

That Ark which was the visible Symbol of his presence, and the especial Instrument of his worship and service, they set it up in opposition to his glory; they would have it patronize their sin, and protect them, in their impiety, against Gods severe judgements; and this provokes God to give it up to be defiled by reproach and prophanation. Let this be a Caveat to you therefore, not to over-value, or deifie the Ark of God.

2. And yet you must take heed you do not undervalue and blaspheme it; not vilifie the solemn service of God perform'd about it. This was the sin of Michal the Daughter of Saul, she looked thorow a window, and saw David clothed in his linen Ephod, and dancing (after the Musick) before the Ark of the Lord, and she despised him in her heart, 2 Sam. 6. 16. yea, her heart was swell'd so big with pride and indignation, that it could not contain it self within any bounds of moderation; it burst out into obloquy, for she reproach'd him as a vain and shameless fellow, (Ver. 20.)

But David had enough to say for his own vindication;

Israel's Gratulation for

on's that he did thus *humble himself*, it was only in the presence of the Lord, who had *exalted him*; and it is very fit that the *Majesty of earth* should be laid in the *dust*, before the *Majesty of heaven*; and to *despise* any person for doing God *reverence*, argues an opinion, that God may have too *much* honour, that the *Solemnity* of his worship may be too great for his *excellency*, and transcend the *merits* of his divine *Attributes*; and that a less devotion will serve his turn.

But this casteth so *dark a reflection* upon Gods *glory*, that his *patience* cannot brook it; and therefore the prophane's of *Michal's* heart, and the *petulancy* of her bitter tongue, is punish'd with a *barren womb*, a great reproach in that Nation; or if she be with child (as some think she was) she shall not give *birth* to it, but with the *loss* of her own *life*; for, because of this her *carriage* towards *David*, upon this occasion, *Therefore Michal the daughter of Saul had no child unto the day of her death.*

2 Sam. 6. 23.

And yet it is no *Paradox* to say, we have many of *Michal's* breed at this day amongst us; such as have made a mock at the *linen Ephod*, derided *Church-musick* designed to celebrate Gods praises, *scoffed* at the very *Hymns* and *Prayers*, and blasphem'd the whole *Solemnity* of Gods most *sacred worship*. Have not the *servants* of the most high God been publicly reviled by the title of *Baal's Priests*, for their *reverent* attendance upon *this service* of Gods Ark? hath not the establish'd *Form* of *Liturgy* been *vilified* by the name of *poisage*, not only in the *foul* leaves of *Scurrilous Pamphlets*; but likewise in the *mouths* of railing *Rabshakehs*, more *foul* and *prophane* than *they*?

But we cannot be transported with amazement at these things, being premonished by the *Spirit of Prophecy*, in the holy Apostles, *that there should come* (and that

that more abundantly) in the last days scoffers, walking after their own lusts. 1 Pet. 3. 3.

But does not this filthy dirt that is thrown upon the Ark of God, dash and bespatter the Majesty of God himself? yes surely; for Christ saith, *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me;* such as despise the Ministry that attends upon the Ark, *they despise not man, but God;* the reproaches of them that reproach the Ark of God, do fall upon God himself. 1 Thel. 4. 8.

And because they were guilty of Michals sin, have they not met with Michals curse too? Give them, O Lord, what wilt thou give them? give them a barren womb and dry breasts, Hof. 9. 14. Have they not all been barren, that scoffed at the solemn service of Gods Ark? either their Conceptions have proved abortive; or, if the children have come to the birth, yet there hath been no strength to bring forth; or, if they have been delivered, yet those breasts, that should have suckled the offspring of this scoffing Mother, have proved dry, and to the production, like the seed sown by the way side, hath dwindled away for want of nourishment.

This was acknowledged in a Sermon preached before that remnant of the House of Commons (Jan. 27. 1648) six year ago (saith the Preacher) after this Parliament had sat awhile, it was generally believed that she (he alludes to that woman which was a Type of the Church, Rev. 12. 1.) was fallen into her travel; And in the midst of all those sorrows which have befallen England since, her friends encouraged themselves with this hope, that the quicker and sharper her pains grew, the liker she was to be speedily delivered of that man-child, which was by them so greedily expected. But, behold, as if all these had been but fore-runners of her labour, not bearing throws, she continues still

Mr. Jo. Arrow-
smith his great
wonder in Hea-
ven, pag. 16.

Israel's Gratulation for

still in pain: insomuch as they begin now to think she hath not gone her full time, and earnestly to desire she may; because they fear nothing more than an Abortive Reformation; (for so they called, they knew not what, the thing they projected to build upon the ruines of Gods Church amongst us.)

Remember *Michal*, Remember *Sauls* daughter; her sin, and her judgement too; and scoff no more at the *Solemn Worship* and Service, perform'd before the Ark of God; that is our *Second Caveat*.

3. You must not *invade* and *prophane* the Ark; God would not allow that any person should *Minister* about the Ark, but such as were of the *Tribe of Levi*, and duly ordained and *ballowed* for that service.

Every man might expect a *blessing* from the Ark; but every man might not *officiate* about it, at his own pleasure; the highest *Gifts* gave him no *Commission*, procured him no *Authority* for this work, without a special *Consecration*; for *no man* taketh this honour unto himself, but *he that is called of God*, as was *Aaron*; without this *warrant*, the greatest *Zeal*, though directed by an eminent degree of *knowledge*, in the management of this sacred *Function*, had been no better then a *Sacrilegious* profanation.

When the *Oxen* stumbled and shook the Ark, *Uzzah* put forth his hand, out of devotion, without all peradventure, to *uphold* it, that it might not be *overthrown*; but his *good meaning* would not excuse his *rashness*; for, whether his hand and shoulder *withered*, or he were struck suddenly with a *thunder-bolt*, I shall not take upon me to determine; but this I am assured of, upon the *Credit* and *Authority* of the holy Story, that *the anger of the Lord* was kindled against *Uzzah*, and God *smote him there for his error*, and there he died by the Ark of God, 2 Sam. 6. 6, 7.

Shall

Shall I give you Mr. Calamy's Application of this accident? We have had great disorder heretofore, saith he, and God's now punishing us for that disorder: there were abundance of well-meaning men that usurping the Ministerial Office; and (forsooth) they were afraid the Ark was falling, and they laid to their shoulders; but their touching the Ark undid the Ark and themselves too, and brought a scandal on the Gospel. This is Mr. Calamy's Application.

Ell trembled for fear of the Ark.

But if we examine the matter thorowly, we shall find him, with many others (that inveighed fiercely against such as usurped the Ministerial Office) involved in the same guilt with Uzzah, and consequently, they fall under the same condemnation.

For what was Uzzah's crime; *Uzzah percussus est, quod attigisset arcam Domini. Id enim ne Levitis quidem fas erat. Arcam enim ab illis tantum gestari, non contingi, aut spectari oportuit*, saith Peter Martyr: Uzzah was smitten, because he touch'd the Ark of God; for the Levite's Office was to carry the Ark, but they were, under a severe prohibition, neither to touch it, nor to look into it; for so the Lord had ordained, Numb. 4. 15. When Aaron and his Sons have made an end of covering the Sanctuary, and all the vessels of the Sanctuary, as the Camp is to set forward; after that, the Sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die; and Ver. 20. They shall not go in to see, when the holy things are covered, lest they die.

In 2 Sam. 6. 6, 7, 8.

But it might have been alledged on the beh. If of Uzzah, that what he did was upon an extraordinary occasion, in a case of necessity, and out of zeal, to save the Ark from falling; but as Peter Martyr hath very well observed, his touching the Ark is assigned, by many, as the cause, why he was so suddenly smitten; Sed erat alia causa & prior & major, quod ille arcam imposuisset in currum,

Ibid.

Et dedisset causam huic necessitati. But there was another, a former and a greater cause for it; his putting the Ark upon a Cart, and so betraying it to that danger and necessity. So the English Annotations, The anger of the Lord was kindled against Uzzah; because he had caused his holy Ark to be carried in a Cart, which they should have born on their shoulders, and for touching it with his hand, being but a Levite and no Priest. *On, 2 Sam. 6. 7.*

† Numb. 4. 19. The Levites might not be their own Carvers, in the holy function, might not invade what part of it they had a fancy to; no, Aaron and his sons shall go in, and appoint them every one to his service, and to his burden †. If they had an ambition to usurp any other part of the sacred Office (that was not so assigned them by their Superiours) though they did create a present necessity for it; yet that necessity of their own making could not justify them in such their sacrilegious Usurpation.

And this is directly the Case of the Presbyterians. It was their duty (we confess) to bear the Ark of God, to Minister unto it, in some parts of the sacred Office, such as were assigned them by their Superiours; but they could not keep their hands off the Ark; their ambition spur'd them on to Usurp other parts of that Office; to lay on hands, for the Ordination of others; (lest, forsooth, the Ark of Gods worship should fall to the ground, for lack of a Ministry to attend it) which they had no Commission for, no Warrant at all, but a pretended necessity of their own making, by pulling down Aaron and his Sons, the holy Order of Bishops, who alone were invested with that power.

So that these Presbyterians have followed Uzzah in the imitation of his error and temerity; and hath not a suitable judgment overtaken them, a punishment Analogical to that of Uzzah? are not those hands that were stretched

stretched out, without any *Authority*, to perform *this* Office, are they not *withered*? hath not the *anger* of the Lord (as Mr. Calamy in part confesseth) *smitten* them, for this *Sacrilegious* Usurpation? we see, they are *dead*, before the Ark, in *this* capacity; and therefore, you must not *invade* and *profane* the Ark; that is the *third* *Caveat*.

4. You must not *slander* and *belie* the Ark. There are, and have been in all Ages, false Prophets who have suggested their own *Dreams*, *Fancies* and *Designs*, for the *Oracles* of God. *The Prophets Prophecie lies in my name*, as the Lord himself complains by the Prophet *Jeremy*, Chap. 14. 14. *I sent them not, neither have I commanded them, neither spake I unto them: they prophesie unto you a false vision, and divination, and a thing of nought, and the deceit of their hearts, Jer. 14. 14. and Chap. 23. 16, 17. Thus saith the Lord of Hosts, hearken not unto the words of the Prophets that prophesie unto you; they make you vain: they speak a vision of their own hearts, and not out of the mouth of the Lord: they say still unto them that despise me, the Lord hath said ye shall have peace; and they say unto every one that walketh after the stubbornness of his own heart, No evil shall come upon you.*

And hath not the *lying spirit* given out his *Oracles*, by the mouths of a multitude of such Prophets, amongst us, in these times of our distraction?

One of them gave out *this* for an *Oracle**, about 18 or 19 years ago, that the King, though Head of all, and *singulis* Major; yet he was *universis* Minor; though above all single persons; yet inferior to the body of his people; that they have a power and right to resist him.

* Mr. John Goodwin's Antit-Caval. See Dr. Ham. of Resisting the lawful Magistracy, pag. 22. &c.

And because *this* is contradicted expressly by the lively *Oracles* of the holy *Scripture*, and the writings of all the primitive Fathers, therefore that *lying bloody Oracle*

Israel's Gratulation for

said further (in effect) that God did hide this liberty from the primitive Christians, lest the use of it should cause an abortion in the birth of Antichrist. God caused a dead sleep (saith he) to fall upon these truths, the hiding of them being necessary to help Antichrist up to his throne; yea, he saith, that God by special dispensation suffer'd him the said Antichrist to make such truths his footstool, till he had advanced himself to his highest pitch in the world.

But now that this Antichrist is to be destroyed and cast out, and the Commonalty of Christians (as he pretended) being the men that must have the principal hand in executing Gods judgments upon the whore; for bringing this to pass now, saith he, in these our times God hath given out this Revelation to us, he hath manifested the Doctrine of Resistance; and Christians may act contrary to the will of their Superiours. And for this, you have Mr. John Goodwins affirmation.

To a like effect you have another, that blows the Trumpet of Sedition; and to raise up the people in Arms against their lawful Sovereign. He does shamefully pervert and blaspheme the sacred Text, Judg. 5. 23. Curse ye Meroz (said the Angel of the Lord) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. And this was Mr. Marshal*.

A third tells some of the House of Commons, in a Sermon at Westminster, (1641) that now is the time, that God is beating down the walls of proud Babylon, that are raised up in every Kingdom; and, saith he, ye shall see these great works come to pass shortly. And, in his Epistle to the Reader, he tells him, I shall not prophesie, if I say, The sword is now drawn, whose anger shall not be pacified, till Babylon be down. And this is Mr. William Bridge. And another of These Prophets is as positive as if the work had
then

* See Mr. Ed. Symons Con-
futation of that
Sermon.

Mr. William
Bridge, Baby-
lons downfall,
pag. 10.
Pag. 33.

then been already done; the greatest blow that ever was given, saith he, to Antichristian Government, is that which NOW IT HATH HAD, Babylon is fallen, is fallen, so fallen as it shall NEVER rise again; and this is Mr. *Jeremy Burroughs* *.

* On Isa. 66.
10. in a Thank-
giving.

And others, to inflame and engage the people unto Rebellion, have forced the holy Scripture seemingly to belie it self; for so they did when they preached upon those Texts, *Cursed is he that withholdeth his hand from blood*; and *cursed is he that doth the work of the Lord negligently*; when they were fighting against the King and his loyal Subjects.

See Evangelium
Armatus,
per totum.

And lest the peoples Consciences should be affrighted, and their insolence daunted, at the Apostles dreadful Commination against such Resisters, Rom. 13. *They that resist shall receive to themselves damnation*; They found out an allay, by a gentle interpretation of the Phrase; it does not signifie the damnation of hell (they tell their confidents, whom they had abused and seduced to follow their pernicious ways) but some temporal mulct only (if the King should prove able to inflict it.)

See Dr. Ham.
ib. p. 33.

But when so much Christian blood hath been shed, and a most flourishing Kingdom, with a Church of the best Constitution in the whole world, destroyed, under a pretence of pulling down Antichrist, what new Model have they got, what Plat-form have they received from heaven, to set up in the room of it? why, no other than what their blind imaginations should stumble upon by chance, and God knows when; And the holy Text is sacrificed too, to gratifie this conceit.

Go with me, saith Mr. *Cass*, to Heb. 11. 13. And ye shall find Abraham with his staff in his hand, and his sandals on his feet, and his loyns girt: please to let me ask him two or three Questions by the way: see what he will

In his Sermon
before the
Peers, March
25. 1646.
pag. 41.

answer.

Israel's Gratulation for

answer. Reverend Patriarch, whether are you going? Answer, I know not: When shall you return? Answer, I know not: How will you subsist? Ans. I know not: He is in haste as well as we; and therefore I'll ask him but one Question more. Abraham, why then do you go at such UNCERTAINTIES to this he will answer, I go not upon uncertainties; I have a call; I have a command, and that will secure my person, and bear my charges. By faith Abraham when he was called to go into a place, which he should after receive for an inheritance, obeyed, and went out, NOT KNOWING WHETHER HE WENT.

Heb. 11. 8.

Christians (saith he) observe, a Call is as good as a Promise: (and a little after) we have not only a call, but a promise; not in general only, but in special. The whole Book of the Revelation is nothing else but one great Promise of the down-fall of Antichrist, and Gospel-Reformation; and that is the work Parliament and Kingdom have now in hand in these three Nations: Thus Mr. Case.

But what they meant by that Gospel-reformation, they could never agree to tell us; witness Mr. Daniel Evance, in his Sermon* before the Lords, Jan. 28. 1645. (on 1 Sam. 2. 30.) where he tells them thus: I profess, my Lords, I am neither for Paul, nor Apollos, nor Cephas, nor Christ, till I know what Paul and Apollos and Cephas are for, and what those, that say they are for Christ, can say for him.

* Intituled
The Noble Order,
pag. 41.

But I could wish (my Lords) that we had the PATTERN, that every man might Consult with the mount, WHICH OF THE TWO IS CHRIST'S GOVERNMENT. The CHILD is CHRISTENED (for ought I see) before it is BORN, and we have the NAMES before the THINGS.

It seems, by their own Confession, they were not so good

good Marks-men as St Paul was, [I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:] they were like the Samaritanes, to whom our Saviour saith, Joh. 4. 22. *Ye worship ye know not what.* In this they were like those the Apostles speaks of, who professing themselves to be wise, they became fools, Rom. 1. 22. take heed therefore that you do not slander, or belie the Ark of God; that is the fourth Caveat.

5. You must not intrude or pry into the Ark of God. We must look no further than as the holy Ghost hath set it open, and the hand of the Prophets and Apostles drawn the Curtain for us. God will not allow the common people to gaze upon the holy Mount (Exod. 19. 21.) *secret things belong to the Lord our God: Revealed things are for us, and for our children.* If we must needs afford a prospect to our curiosity, there are Mysteries displayed to us, in the holy Gospel, such as the Angels desire to look into; can we not satisfie our selves in the contemplation of these things?

If we must needs let our thoughts run out upon the judgment to come, can we not confine them within the modest limits of sobriety, and meditate upon the certainty, and the severity, with those terrible accidents that shall attend it? is all our longing after the forbidden fruit, that grows upon this tree? how many impostures have the Christian World been deluded with, upon this account, for filthy lucre sake?

And of what ill consequence this is, you may learn from Mr. Calamy*; he tells you it is the way to make men Atheists, to believe nothing; and thereupon he concludes, that certainly those Ministers do no good to the Church, that prescribe Times and Seasons; for when those Seasons are come, and we find our selves disappointed, after that we will believe the Minister no more.

This

When will these be so ingenuous as those mentioned, Zac. 13. 4.

Deut. 29. 29.

1 Pet. 1. 12.

See Gerb. de ex- trem. Jud. mibi, p. 190.

* In his late Sermon.

1 Sam. 6. 19.

This was the sin of the *Bethshemites* (prying into the Ark of God) which cost them no less then 50070 lives. Mr. Calamy was very sensible of this judgement upon those men; and yet at the very same time, he must needs be peeping into the Ark himself; for what else means his *hints*, touching those *strong impressions* upon the hearts of *many learned men*, as to the year 1666. and the *Book* printed to prove, that Antichrist shall then be destroyed? what means he else, by his *hint*, that some pitch upon a neerer time, which he is loth to name?

But he tells us, he is sure, that God is now pouring out his *Vials* upon Antichrist, and the *Throne* of the *Beast*; and although some few drops of these *Vials* may fall upon the *Reformed Churches* to chastise them; yet the *Vials* are intended for the *Whore* of *Babylon*, and shall at last be all poured out upon Her, to the wine of Antichrist and all his *Adherents*.

Why, truly these men are much beholden to the *Beast*, and do make much use of his *Throne* to uphold their seditious doctrines and practices: For Antichrist is their *stalking horse*, when the present *Government* is their *quarry*. For by Antichrist they understand not onely the *Pope* of *Rome*, or the *Great Turk*, but the very *Hierarchy* of the Church, with the *Solemn Service* of God, which is performed and upheld by it. And by amuzing the people with the sudden and certain expectation of this Antichrists ruine, they keep them in a posture for sedition, that when they see their advantage to give the word, they may be ready to arme, and give fire upon their Governours.

But for this pretence of pulling down Antichrist, it is a saddle that will fit any back. Hath not the *Presbyterian* party been called Antichrist? yes, and that in Print too; and perhaps they had had a war made upon them, upon that account, had they insisted stiffly upon their pretensions to that Government.

But

But for my part, I think it more then probable, that *the great Antichrist* the Apostle speaks of * is destroyed already: If not, yet the question is not sufficiently determined (by them who are in expectation of his ruine) *who he is*; much less *when his Kingdom is to have an end*. And when men have been engaged to the expence of so much blood and treasure, to the ruine of so many Persons and Families, in pursuance of such a design, and there comes nothing on't; but their *supposed Antichrist*, or his supposed Adherents continue still, and appear to be so much less *Antichrist* then themselves, in that they desire to live in peace, and to render unto God the glory due unto his Name (which the *real Antichrist* certainly does not;) who shall answer for all the horrible outrages that have been committed to no purpose, but to the dishonour of God, and the scandal of mankind, to the reproach of our Christian Profession, and the just indignation of our Superiours? Who, I say, shall answer *this* at Gods Tribunal? Will that excuse serve the turn, (which is all that can be pretended to) That the promoters of these confusions were mistaken, and do now begin to think that the Church (the woman they fancied to be all this while in travel with the designs of their own begetting) has not yet gone her full time, (as one of them is pleased to word it?) I say, will *this* excuse serve the turn before the dreadful Judge?

* 1 Thel. 2. 7.
8. 9. 10.
See Dr. Hammonds Annotations.

Mr. Arrowsmith, ubi supra.

But suppose there were an infallible discovery of *Antichrist*, yet where is the Commission? where do we finde any warrant to levy war against him? It is said of that *Beast* and his Complices, Revel. 17. 14. That *they shall make war with the Lamb, and the Lamb shall overcome them*. But where do we finde that the Lamb makes war upon them? It is with the Spirit of his mouth that he consumes them, and with the brightness of his coming,

Israel's Gratulation for

not by the mouth of the glittering sword, 2 *Thess.* 2. 8. It is said also, (*Revel.* 17. 16) that *the ten horns* (which are interpreted to be *ten Kings*, v. 12.) *shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.* But in all this I can see no war-rant, nothing that looks like it, for Subjects to take up Arms *without*, much less, *against* the Kings Authority.

There is a Propheſie, indeed, that *Antichriſt* ſhall fall and be *deſtroyed*; but that will not juſtifie what is done againſt Gods Command: For there is a Propheſie like- wiſe, that *the Devil ſhould caſt ſome of the Servants of God into priſon*, *Revel.* 2. 10. and yet he is a *Devil* ſtill. A

^a 1 Kin. 11. 31. Propheſie that *Feroboam*^a ſhould have *ten parts* of *Rebo-*
^b 1 Kin. 12. 19. *boam's Kingdom*, and yet he was a *Rebell*^b and an *Uſur-*
^c 1 Kin. 11. 27. *per*^c, and he made *Iſrael to ſin*^d.
^d 1 Kin. 15. 26,

34.

We muſt frame our lives and actions, not by *dark Propheſies*, but by *clear Precepts*: And we are no where informed *who is Antichriſt*; no where enjoined to *fight againſt him*; but earneſtly exhorted *To be quiet, and to do our own buſineſs*^e; *To follow peace with all men, and ho- lineſs, without which* (pair of virtues) *no man ſhall ſee the Lord*^f.

^e 1 *Thſſ.* 4. 11.^f *Heb.* 12. 14.

Certainly therefore our wiſeſt courſe is, not to trou- ble our heads about *Antichriſt*, but leave *Chriſt* himſelf to deal with him, and to betake our ſelves to Prayer and Fasting, with other pious exerciſes, to prepare for the *Advent of Death and Judgment*. This is the fifth *Caveat*, not to *intrude or pry into the Ark*.

6. The ſixth and laſt *Caveat* is, you muſt not *riſſe and plunder the Ark*. The Apoſtle tells us, *Heb.* 9. 4. That with the *Ark* there were not only the *Tables of the Covenant*, but alſo the *golden pot that had Manna*, and *Aa- rons rod that budded*. The *Tables of the Law* are of in- diſpenſable neceſſity to ſalvation; for the mercy of the Lord

Lord is from everlasting to everlasting upon them that fear him; so such as keep his Covenant, and think upon his Commandments to do them, Psal. 103. 17, 18. And Aarons Rod is requisite to excite and quicken; the Pot of Manna to strengthen and encourage unto the duty: There is a mixture of severity and sweetness, as Gregory hath observed; *Rigor disciplina & dulcedo humanitatis, qua sacrosanctas legum Tabulas custodiunt.* There must be Discipline, and there must be Sacraments, else the Law cannot be observed: The one to awe, the other to enable us to that observation.

Lib. 2. pastoral.
Gressol. Ansbol.
Dec. 2. 161.

All the Service performed before the Ark under the Law was not Typical; though the Sacrifices of fowls and beasts be out of date and abolished, yet the Sacrifice of hearts and souls is in force still. There was incense to be offered, and God was to be solemnly thank'd and praised Morning and Evening*, and this continues still, though the other be extinguished.

* 1 Chron. 23.
30.

Nay, as they had their Sacrifice *prefigurative*, to protest their homage and devotion, to awaken their repentance, upon a suggestion of their guilt and their demerits, and to excite their faith to lay hold upon the passion and death of Christ to come, for their expiation and atonement; so we have our Sacrifice *representative*, to protest our devotion, to awaken our repentance, and to excite our Faith to lay hold upon the Passion and Death of Christ already past: For from the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place Incense shall be offered unto my name, and a pure offering: For my name shall be great among the Heathen, saith the Lord of Hosts. This is that solemn Commemorative Oblation of the Sacrifice of the Cross, with our Adorations, Laudes and Prayers, in that Sacramental Eucharist of Christs own Institution.

Mal. 1. 11.
See Mr. Meade
upon this Text,
and the Anci-
ent Fathers by
him cited.

* Bishop Andrews, Ser. 2. of the Nativity. Non habentes oblationem majorem neque puriorem quam Deo posset offerri quam Eucharistiam, cum in omni offerunt loco. Dig- nam placet Deo oblationem, cu- jus respectu jam holocausta et hostia omnes antiquae Deo non placent, tantopere illa placet (sc. Eucharistia.) Paul. de Pala- cio, in Mal. 1. 11.

Christ is given us in pretium (saith that Learned Bi- shop *) for a price; a price either of ransom, to bring out de loco caliginoso; or a price of purchase, of (that, where without it we have no interest) the Kingdom of Heaven. For both he is given, offer we him for both. He was given us, to that end we might give him back. We wanted, we had nothing valuable; that we might have, this he gave us, (as a thing of greatest price) to offer for that which needeth a great price, our sins, so many in number, and so foul in quality. We had nothing worthy God; This He gave us that is worthy him, which cannot be but accepted; offer we it never so often. Let us then offer him, and in the act of offering, ask of him what is meet. And a little after, This [his flesh] he gave for us in sacrifice; and this begetteth us, in the Sacrament; that the Sacrifice may, by the Sacrament, be truly applied to us.

What an irreligious, what a scandalous neglect of the Ark of God, in respect of this part of our solemn worship, hath been throughout this Kingdom, I need not tell you; you cannot but remember it. But I wish there were; and I pray God there may be such a sense of our miscarriages in these particulars, as may produce a Salutary shame, a Cordial and thorow humiliation.

There is nothing else can fit us for so lovely a prospect, as is the external Beauty of Gods house and solemn worship. To this purpose it is very remarkable what the Lord saith to the Prophet Ezekiel (Chap. 43. 10, 11.) Thou Son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, shew them the Form of the House, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof: and write it.

it in their fight, that they may keep the whole Form thereof, and all the Ordinances thereof, and do them.

And this will lead me to the last Stage of my Discourse, which is the end of my Design; *viz.* to give you some directions how you are to demean your selves, in reference to the Ark of Gods solemn worship.

But these Directions should be usher'd in with a word or two of admonition to such as are in highest Authority over us.

I. The Firſt is, To support and countenance the Hierarchy, that Order of men who are set apart by a special act of Consecration, to attend the service of the Ark; the Ark of God cannot appear glorious, under the Ministry of a contemptible Priesthood. It is the Learning and Piety, the Prudence and Gravity, the Splendor and Authority, of the Episcopal Order, that must keep up the Ark in a steady posture amongst us.

Aspiring Novices will run it into bogs and precipices, and leave it without a guard, to be overlaid with Superstition, or exposed to the rude hands of Sacrilege and Profaness.

Where there is such a Hierarchy as keeps every one to his Station and Office, there the people are instructed, by the example of their regular subordination, to keep their Order and Decorum; and this is the Apostles Bulwark, opposed to seduction (Col. 2. 5.) and such as keep to it are impregnable.

For as that Reverend and Learned Bishop observes, *Raro in errores precipitantur, qui ordinem obedientia Praepositis debitum observant; e contra, ubi ordo praecipendi & parendi negligitur, ibi tanquam per disiectam aciem facile perumpitur.* They seldom fall into Errours that observe the order of obedience due unto their Prelates; but on the contrary, where the order of commanding and

Bishop Daven.
ad Colos. 2. 5.

* Not one
Ranter, or
Quaker, or A-
nabaptist, of all
that adhere to
the Bishop; nor
an Antirini-
tarian, &c.

and obeying is neglected, there the enemy easily breaks in, as into a routed Army.

To this purpose we may observe that Holy Martyr St. Ignatius very full and pressing. *Τὸ ἐπισκοπὴν ὑποτάσσας* αὐτὸς ὡς τῷ Κυρίῳ· αὐτὸς δὲ ἀγρυπνῶν ὑμῶν ὡς ὁ Χρῆστος ὑμῶν, ὡς λέγον ἐπισκοπῶν Θεῷ. *Be ye subject unto the Bishop as unto the Lord: For he watcheth for your souls as he that must give account.*

Epist. ad Tral-
lian.

* Heb. 13. 17.

And a little after; *Ἀναγκάσιον ὅτι ἐστίν, ὑπακούειν ποιήσατε, ἀλλὰ οὐ βίβλος πειράσκει μὴδὲν πειράσκειν ὑμᾶς.* It is necessary that you do nothing, that you attempt nothing without the Bishop. And a while after: *Αἰδοῦσθε τὸν ἐπίσκοπον ὡς τὸν Χριστόν, καθὼς ὁ υἱὸς οὐκ ἀκούει τοῦ πατρὸς ἑαυτοῦ ἀποστολῶν· ὁ ἐπίσκοπος οὐκ ἀκούει τοῦ Θεοῦ, καὶ πατὴρ ἐστίν. Οὐδὲ ὁ υἱὸς ἀκούει τοῦ ἐπισκοποῦ καὶ τοῦ πρεσβυτέρου· ὁ δὲ ἐπίσκοπος ὡς, ὅτις ἐστίν ὁ Χρῆστος τοῦ ἐπισκοποῦ καὶ τοῦ πρεσβυτέρου καὶ τοῦ διακόνου τὴν ἐκκλησίαν· ὁ τοῦτοτος μεμψίζουσι τῇ συνήθειᾳ, καὶ ἔστιν ἀπίστου χοῖρον.* Reverence your Bishop even as Christ, according to the precept of the blessed Apostles. For he that is within the Altar, within the communion of the Church, is an entire pure Christian: and for this cause obey your Bishop and the Priests. But he that is not within this communion, he that acts of his own head, without the Bishop, not in conformity with him, and the Priests and Deacons, is polluted in his Conscience, and is worse then an Infidel*, thus Ignatius. The Hierarchy therefore of the Church is by all means to be kept up, and all due veneration and obedience is to be paid to it.

* 1 Tim. 5. 8.

But this belongs chiefly to the Higher Powers; and yet something you may all do towards it. It is Recorded, that when Chrysostome was to be banished from Constantinople, the people were so affected with him, that they all went to the Emperor, and Petitioned for Chrysostome, professing they could no more miss Chrysostome, then they could miss the Sun out of the Firmament; and yet (which I desire you to observe and carry home with you) Chrysostome was not the peoples mercenary Curate, or flatter-

ing

ing Lecturer, but the Bishop of the Diocese, and his See was Constantinople. And I suppose this might be one reason, why Mr. Calamy (as he saith) was so loth (fully) to tell that story: But,

2. There is a second *Admonition* directed to all that are concern'd herein, to take care that this *Hierarchy* be really such as the name importeth, *A Holy Order* or *Governance*. Holy in their persons and conversation, and holy in their ministrations and address. God will be sanctified of all those that draw nigh unto him. Be ye holy, ye that bear the vessels of the Lord: upon the bells of the horses, saith the Prophet, shall be holiness to the Lord. Lev. 10. 3. Zach. 14. 10.

But there must be holiness, not upon Aarons Bells only (in the purity of his Doctrine) but the inscription upon his forehead must be so too, *Holiness to the Lord*; let the Priests be clothed with righteousness: he must be white and pure in his conversation as well as in his vesture. Psalm. 133. 9.

And, 2. Because *Sancta sanctè*, holy things must be performed after a holy manner; therefore a *special sanctification* is requisite unto the address; (if a beast should rush in to the holy Mount, he should be transfix'd with some dart or other for it) hereupon the Psalmist, *I will wash my hands in innocency, and so will I compass thy Altar, O Lord.* Heb. 12. 10. Psalm. 124. 6.

And now, for *Directions* to the people. All the mysteries of the Ark are comprehended and unfolded in the *Festivals* of the Church; and such as do constantly frequent them can be ignorant of nothing that is necessary to their *Salvation*.

But your address must be *duly* qualified, that it may find a *gracious* acceptation. You must approach with *Humility*, with *Alacrity*, with *Unanimity*, with *Uniformity*. These four will make your approach welcome to the Ark or Ordinances of God.

1. It

1. It must be with *Humility and Reverence*. There are some that bear no more reverence to the Ark of Gods worship, then if it were but an Ark of *Bull-rushes*. But holiness becometh thy house for ever, saith the Prophet: *Ye shall observe my Sabbaths, and reverence my Sanctuary, I am the Lord, Lev. 19. 31. God is greatly to be feared in the assembly of the Saints: and to be had in reverence of all them that are about him, Psal. 89. 7. and Psal. 68. O God, thou art terrible out of thy holy places; &c. therefore serve the Lord with fear, and rejoyce before him with trembling, Psal. 2. We will go into his Tabernacles, we will worship at his footstool, Psal. 132. 7. and Psal. 99. 5. Exalts ye the Lord our God, and worship at his footstool.* And as that expression had reference to the Ark then, so hath it to the holy Sacrament now, as we are taught by *S^t. Ambrose* and *S^t. Austin*, *Per scabellum terra intelligitur: per terram autem caro Christi: quam hodie quoq; in mysteriis adoramus: By footstool we are to understand the earth; and by the earth the flesh of Christ; which at this very day, we adore in the sacred mysteries.* And *S^t. Austin* to the same purpose; *Quaro quid sit scabellum pedum ejus, & dicit mihi Scriptura, terra scabellum pedum meorum. Fluctuans converto me ad Christum, quia ipsum quaro hic, & invenio quomodo sine impietate adoretur terra, sine impietate adoretur scabellum pedum ejus. Suscepit enim de terra terram, quia caro de terra est, & de carne Mariæ carnem accepit. Et quia in ipsa carne hic ambulavit, & ipsam carnem nobis manducandam ad salutem dedit: NEMO AUTEM ILLAM CARNEM MANDUCAT NISI PRIUS ADORAVERIT: inventum est quemadmodum adoretur tale scabellum pedum Domini, & non solum NON PECCEMUS ADORANDO, sed PECCEMUS NON ADORANDO.* I demand what is his footstool; and God in the holy Scripture tells

Psal. 89. 7.

Psal. 68. ult.

Psal. 132. 7.

* See Josh. 7. 6.
a De spir. San-
ctol. 3. c. 12.

b In Psal. 98.

Not to do it at
his name: nay
at the holy My-
steries, &c.
Bishop Andr.
Serm. 9. of the
Refur.

tells me, the earth is my footstool. But being in some fluctuation and doubtfulness, I turn me unto Christ, for him I am to seek here, and in him I find how the earth may be adored without any impiety, how without any impiety I may adore his footstool. For he took earth from the earth; for flesh is of the earth, and of the flesh of the blessed Virgin *Mary*, he took flesh. And because in that flesh he conversed here amongst us, and gave that flesh to us to eat for our salvation: **AND NO MAN EATETH THAT FLESH UNLESSE HE HATH FIRST ADORED:** We have (*here*) found how such a footstool of the Lord may be adored, and we should not only **NOT SIN IN ADORING**, but **WE SHOULD SIN** (*certainly*) **IN NOT ADORING:** Thus *St Augustine*.

And above all others the Apostle expecteth that *this service* should be *worthily* performed, *1 Cor. 11.* otherwise *sad effects* did many times follow; for *whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord*, (*Ver. 27.*) *He eateth and drinketh damnation to himself, not discerning the Lords body* (*Ver. 29.*) and for *this cause*, saith the Apostle, *many are weak and sickly among you, and many sleep*, that is, they are struck dead, *Ver. 30.*

It is considerable in the *Bethshemites*, they took notice that the Ark of God had been in *Captivity* amongst the *uncircumcised Philistines*, that they had set it up in the house of *Dagon*, and had committed it to the conduct of *Oxen*, upon a *new Cart*; and this *homely* usage of it gave them *incouragement* (never considering the *judgments* that had been inflicted upon *those Philistines*) to be *Familiar* with it, and to *gaze* upon it, without any *reverence* at all, as if it had been *alienated* from Gods care *1 Sam. 6.*

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and

Israel's Grathlation for

and service, and was become an ordinary common thing. But God does dreadfully vindicate this their prophanation; he strikes more then 30000 of them dead upon the place; that the sharpness of his severity might recover that respect and veneration to the Ark, which he saw was not like to be paid to it otherwise.

Men have made themselves very familiar with Almighty God, in these late times; and his dreadful Ordinances, having been held in a kind of Captivity, and salted by the reproaches of ignorant and prophane persons, they have been looked upon as sleight and common things: but be not decolved, God is not mocked, neither will he always suffer himself to be affronted in his sacred Assemblies and holy Institutions; if you have not ingenuity enough to render all due reverence to Gods Ark; if the arguments of Reason and Religion cannot prevail with you to this effect; if severity must be used, to procure this from you (which concerns your own eternal good, no less then Gods glory) believe me, in the end, when all must stoop, you will find that severity very sharp and costly too: therefore approach the Ark of God with Humility and Reverence.

Rom. 14. 10, 11.

2. You must approach it with Alacrity and Cheerfulness. It is admirable in devout souls to consider how passionately affected they are with Gods solemn worship, and the place where it is performed. When they are sequestered from it, they breathe out their devotions in fits of longing; *If I forget thee, O Jerusalem, if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy: How amiable are thy dwellings, O Lord of Hosts! My soul longeth, yea, even fainteth for the Courts of the Lord; for one day in thy Courts is better then a thousand; I had rather be a door-keeper in the house of my God; blessed are they that dwell in thy house.* And

Psal. 137. 5, 6, 7.

Psal. 84. 1, 2, 3, 4;
10.

And there is nothing more welcome to a holy Soul then an invitation to such a *Caelestial* entertainment; I was glad when they said unto me, we will go into the house of the Lord; and there he desires to fix his station; Our feet shall stand within thy gates O *Ferusalem*: Yea, they shall joy as the joy in harvest, as the joy of those that divide the spoil: I will go unto the Altar of God, unto God my exceeding joy^a. Such a joy of heart at overflows the banks thereof, and causeth exultation in the body too; My heart danceth for joy; and not so only, but, my heart, and my flesh also rejoiceth in the living God. ^{a Isa. 9. 3. b Psal. 43. 4.}

And much more, the glory of the flesh, the best member of it, the tongue, They shall sing in the ways of the Lord, that great is the glory of the Lord. The service of God should be like the celebration of a solemn Jubilee; *Fabulate Deo*, O be joyful in the Lord all ye lands, serve the Lord with gladness, and come before his presence with a song: and again, O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation. ^{Psal. 100. 1. Psal. 95. 1.}

If we had that zeal of Gods glory, or that sense of our own duty, or if we had but that regard to our own interest and advantage, that we should have, it were impossible we should be either so slack in our approach, or (when present) so cold and dull in our attention to Gods solemn service.

Are we not in some danger of Gods displeasure for this awkward carriage towards him? does he not threaten his people for it? Deut. 28. 47, 45. Because thou servedst not the Lord thy God with joyfulness and gladness of heart, for the abundance of all things: therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in want of all things: he that cannot delight himself in the Solemnities of Gods house, in that his gracious presence, where there is, in some sense,

Psal. 16. ult.

a fulnesse of joy, it is pity he should ever come to his right hand, where are pleasures for evermore: you must approach with *Alacrity*.

Psal. 122. 3.

Psal. 95. 6.

Psal. 34. 3.

2 Chron. 7. 4.

3. You must approach the Ark with *unanimity*: As *Jerusalem* was builded, so it was govern'd, as a City at unity in it self. The kingly Prophet invites, O come, let us worship and fall down and kneel before the Lord; O magnifie the Lord with me, and let us exalt his name together. And at that great solemnity of Solomon's, when he dedicated the house of the Lord, we find all *Israel* in consort with him, The King and all the people offered sacrifices before the Lord.

Isa. 2. 2, 3.

Zeph. 3. 9.

God hath an expectation it should be so amongst us too; for he saith by his Evangelical Prophet, And it shall come to pass in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his pathes. For then (as the Lord saith by another Prophet) will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent, crowding in to the holy Assemblies with one shoulder, as the original importeth.

Phil. 2. 1, 2.

And that it might be so amongst us, how earnestly doth the Apostle conjure us in the persons of the Church of *Philippi*; if there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies; fulfil ye my joy; and what is that? that ye be like-minded, having the same love, being of one accord, of one mind. For Christ hath but one Church; My love, my undefiled is one; there is one body, and one Spirit, and ye are called in one hope of your calling;

one

one Lord, one Faith, one Baptism, one God and Father of Eph. 4. 4, 5, 6.
all, who is above all, and through all, and in you all. What
a multiplicity of Arguments hath the blessed Apostle
twisted together, to make the unity that should be amongst
Christians indissoluble.

And if the advantages hereof were duly weighed,
these alone were enough to make it so. Origen weighing See Magal. in
Fosha. c. 6. §. 1.
Annot. 3.
that verse of the Psalmist, *Blessed are the people that know
the joyful sound* (Psalm 89. 15.) He queries what it is that
renders a people blessed. He saith not, *blessed are the people
that do righteousness*; or *blessed are the people that under-
stand mysteries*, or are able to give an account of the heaven,
of the earth, and of the stars: but, he saith, *blessed are the
people that know the sound* (the jubilation). In other
(places) the fear of the Lord maketh blessed, but it maketh
but one man blessed; for so it is said, *Blessed is the man that
feareth the Lord*. Else where we find also that more are blessed,
as *blessed are the poor in spirit*; *blessed are the meek*; *blessed
are the peace-makers*; *blessed are the pure in heart*. But
here (in the Psalmist) the blessedness is profuse, and I
know not what so great cause of blessedness is insinuated, that it
should make the whole people blessed, that hears the Jubilati-
on. Unde mihi jubilatio videtur indicare quendam con-
cordiæ, & unanimatis affectum, whereupon it seems to
me, that this Jubilation doth import an affection of concord
and unanimity; which if it clasps the hearts and hands of
two or three Disciples together in Prayer, it makes them so
prevalent, (offering up their devotions in the name of
Christ) that the heavenly Father grants all they pray for.

And if it be so great a blessedness that a whole people are
unanimous, that they all speak the same thing, being joyn'd to-
gether in the same mind and in the same judgment, the uni-
ted devotions of such a people may be as prevalent as
theirs were, in the Acts of the Apostles; They were of

AET 2.1.

Chap. 4. 31. 32.

one heart and of one soul, they were with one accord in one place, and there was a great earth-quake, where they prayed (in unanimity) and the place being shaken the holy Ghost descended. The joynt devotions of an unanimous faithful people might be thus effectual, *terra motu facto destruentur & cadent omnia, quæ terrena sunt, ac mundus ipse subvertetur*, saith Origen; such an Earth-quake might ensue, as should remove those Mountains of earth, that oppose in our way to heaven, and level the world under our feet, and bring down the Comforter to enlighten and assist us.

Let us therefore approach the Ark of God with unanimity, and this will make us inclinable to the last part of our duty, in our demeanor towards the Ark.

4. To approach it with uniformity; for our unanimity is to terminate and center there, in uniformity. Hence the Apostle is so patheticall, 1 Cor. 1. 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (or Schisms) among you; but that ye be perfectly joyned together in the same mind and in the same judgment. And why for? why, that ye may with one mind and one mouth glorifie God, even the Father of our Lord Jesus Christ, Rom. 15. 6.

Jer. 32. 39.

Ezek. 11. 19.

That promise of God, [I will give them one heart and one way, that they may fear me for ever] hath reference certainly to the Christian Church. But this is such a promise as implies our co-operation for the accomplishment of it.

I demand then, whether God hath perform'd his Engagement to the Christian Church? whether he hath done his part, in giving his people one way? if not, then we are to expect some new Revelations for the discovery of that way; for how shall it be set open to us otherwise?

But

But this is not only contradicted by the Apostle, but sentenced too with the dreadful commination of an *Anathema*; for thus he saith, *though we or an Angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed.* And for the greater verification of this truth, he doubles his asseveration; as we said before, so say I now again, if any man preach any other Gospel unto you, then that ye have received, let him be accursed.

Gal. 1.8,9.

I am the way, saith our Saviour, and the truth too, and that can be but one; we have the mind of Christ, saith the Apostle; and no man can, no man dare deny, that to be the one way, that God hath promised; and this is set open to the world, by the Ministry of the Apostles and Evangelists; These men are the servants of the most high God, which shew unto us the way of salvation.

1 Cor. 2.16.

Acts 16.17.

And if you ask me why some men refuse to walk in this way, I must refer you to some of their stubborn fellow travellers, for answer; Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, we will not walk therein, Jer. 6. 16.

And why not? why, here lies the quarrel, God hath appointed certain Guides to direct us and point out the way to us, and we are offended at this; we make our Guides our stumbling-blocks; God hath also given a general Order to these Guides, to set up some shades for our better accommodation, and to hang up some lights for our more safe and regular walking, in this way, leaving it to their care and prudence, what these shades shall be made of, and where these lights shall be set up; and here, having an over-weening conceit of our own worth, and wanting that due reverence for our Guides and Governours, which we ought to have, we fall out in and about the way too; pride

Israel's Gratulation for

pride and prejudice, Envy and Animosity strike in, and make us **NON-CONFORMISTS**.

Phil. 2. 2, 3.

Ephes. 4. 1, 2, 3.

The Apostle foresaw this, or rather had a present intuition of it, in some Churches of his own planting; and therefore when he injoins this accord and uniformity, for securing *this duty* he prescribes also *these Caveats*, *Let nothing be done through strife, or vain-glory, but in lowliness of mind let each esteem other better than themselves.* And the same charge he gives to the Ephesians; *I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; (and by keeping this temper especially towards our Guides) endeavouring to keep the unity of the Spirit in the bond of peace.*

Cant. 6. 10.

Uniformity is this bond of the Churches peace; and 'tis that that makes her terrible as an Army with Banners; which attribute no Society of men can boast of, but where they all keep the same posture, and observe the same motions, and obey the same word of command, under their respective Officers.

| In obedience therefore to the Apostles command, as well as for the honour and advantage of Gods Church, *Let us, as many as be perfect, be thus minded,* Phil. 3. 15. that is, as it follows, in the next verse, *Let us walk by the same rule, let us mind the same thing.* - And I must add (to take away an objection that may arise from the words intervening) it may be very justly expected that we should be *so perfect*, as is there required; for though some novices in the Faith, who were then but newly crept out of the darkness of Heathenism, or the shades of the Jewish observances, though these, I say, might then expect, some further Revelation, to enlighten them more clearly, in that which by reason of their ignorance, or prejudice,

also, they were not, for the present, satisfied in; yet we are to expect no such matter, we have already attain'd to the utmost we can expect of immediate Revelation ^{a Gal. 2.8.9.}; and it is our duty, (Divine Revelation and Command hath made it ^{Jud. ep. 3.} so) in all doubtful matters to resign our judgments up to the conduct of such Guides [†] as God hath set over us; and ^{† Heb. 1.3.7. &} for the truth of this Position, I appeal to the declared doctrine of Mr. Baxter, for thus he saith, [^{*} Let me be ^{*} In his Unfavoury Volumn bold to sell my opinion to my Brethren of the Ministry, that against Mr. though I deny them to have either credit or Authority against Mr. the known Word of God, yet so great is their credit and Authority Nolegay presented to the known Word of God, yet so great is their credit and Authority Mr. Joseph Caryl, (page 83.) in Causes agreeable to the Word, and in Causes to the people ante faciem doubtful and unknown; and in Causes left by the Word to their determination, (the Word determining them but generally) that I think the ignorance of this truth hath been the main cause of our sad Confusions and Schisms in England, and that the Ministers have been guilty of it, partly by an over-modest concealing their Authority, and partly by an indiscreet opposition to the Papists error of the Authority of the Church: and I think that till we have better taught, even our godly people, what credit and obedience is due to their Teachers and Spiritual Guides, the Churches of England shall never have peace, or any good or establish'd Order. I say again, we are broken for want of the knowledg of this truth; and till this be known, we shall never be well bound up and healed.] Thus far Mr. Baxter.

And as many as walk according to this rule, peace be on ^{Gal. 6.16.} them and mercy, and upon the Israel of God, Amen.

Mr Croftons

Mr Crofton's Position Examined,

AND

An Imposed Liturgy Justified.

That 'tis *pride* and an *over-weening Conceits* of our *own worth* which makes men Non-Conformists, I shall now give you a pregnant evidence out of the *Pamphlet* mention'd in the *Title-page*.

In a *Postscript* to that *Pamphlet* the Authour tells us of a *Paper* taken out of Mr. Crofton's pocket, containing his *high way thoughts*, which he committed to paper to communicate to a *Non-Conformist*. Having procured a Copy thereof (as he pretends) *with some difficulty*, he sends it to a friend, with his leave, *to make it publick*, and thereby (as he saith) *to capacitate* our Conforming Clergy *to resolve (if they can) one of the great scruples which* (he saith) *barreth* Mr. Crofton's Conformity, and *Ministration by a Liturgy*.

The *Position* he lays down is this, That [*A Minister of the Gospel cannot without sin receive a Liturgy generally and exclusively imposed.*]

But what is it the man contends for? That an *Order* page 1. and regular *Method* of praying, reading the *Scriptures*, and administration of other parts of *Worship*, in convenient time and order, successively each after other, in their proper place, this he confesseth *each after other, in their proper place*, this he confesseth to have been used in all Churches of *Jews and Christians*; and *This* (he saith) *is dictated by all Rules of Order and Prudence necessary to bu-*

mane

mane Society, so specified as to constitute an holy Convocation. A Rubrick or Direction he acknowledgeh too, as the genuine product of Ecclesiastical Politie, and the Fortma informans of that Uniformity in publick Order, which is maintain'd without Uaity of Words and Forms, Terms and Expressions, as the ornament and honour of any particular and circumscribed Church. Such a Liturgy as this he allows of, that is, *The Directory*.

But stated Forms for the celebration of Solemn Publick page 2.
Worship, and the severall parts thereof, composed, digested, and (for the very words, terms, and expressions thereof) determined and prescribed by some others then the Parson, or Minister who standeth to minister Gods Ordinances between God and his Church; such an imposed Liturgy he cannot submit unto.

So that here we have a meer *λογωμαχία*, a strife about words, terms and expressions, say the Apostle what he will to the contrary. And of what extraction is this quarrel then? From whence come wars and strivings amongst you? come they not from hence, even from the lusts that war in your members? The Apostle takes it for granted, and the Wise man is positive in it, *Only by pride cometh contention*. And it is so certain in this individuation of it, That our Pick-pocket, or pretended Mr. Crofton, hath not artifice enough to dissemble it: For he saith, 1 Tim. 6. 4.
2 Tim. 3. 14.
It cannot be denied to be a most base and slavish servility, to prostitute the Office to which we are apted [but not without humility] and ordained by the Lord Jesus Christ, unto the pleasure and prescriptions of men, though the best for quality and authority. page 3.

But not so passionate, good Mr. Crofton; you may please to be so humble as to condescend to such an imposition for peace and order sake; and that I prove by this Argument.

What I may lawfully be determin'd to by my own private judgment, that I may lawfully be determin'd to by the judgment of my Superiours.

But to *stated Forms* for the celebration of Gods solemn publick worship *compas'd*; and (for the very words, terms and expressions) *digested* into method, I may lawfully be determined by my own private judgment: Therefore,

To *stated Forms* for the celebration of Gods solemn publick worship, *compas'd*, and (for the very words, terms and expressions) *digested* into method, I may lawfully be determined, by the judgment of my Superiours.

In this Argument, the *Minor* or *Assumption* cannot be denyed; 'tis that Mr. Crofton contends for; for I hope he doth not exclude his judgment, when he pleads for the liberty of his own *Invention* to *Compas* and *Medd*le his *Forms* of publick worship.

The *Major* is proved thus;

That which I may lawfully be determined to by a weaker judgment, to that I may lawfully be determined by a judgment that is stronger.

But to *stated Forms, &c.* I may lawfully be determined by a weaker judgment (*viz.* my own); therefore, to *stated Forms, &c.* I may lawfully be determined by a judgment that is stronger, *viz.* that of my Superiours.

To deny the *Major* in this Argument, were to make himself ridiculous; and in effect, to affirm, that a man may see more clearly by a dim light than by a brighter. And to deny the *Minor* were to arrogate to himself a better judgment, than that of his Superiours; which cannot be done without intolerable pride and presumption, contrary to the express order of the Apostle, Phil. 2. 3. *Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves: That ye (may) walk worthy of the vocation, wherewith ye are called,*

led, with all lowliness and meekness: endeavouring to keep the unity of the Spirit in the bond of peace, Eph 4.1, 2, 3.

But to lay the Axe to the very root of this *Ratiocination*. Pag. 4. & 5.
 on) he saith the Ministerial Modification (of publick worship) by personal abilities, is the formal act of the Ministerial Office; but to resign this formal act up to a Ministry-destroying-imposition is sinful.

But I deny the Modification of worship by personal abilities to be the Formal act of the Ministerial Office. The Formal act of the Ministerial Office is to Minister; the Modification as well by personal Abilities, as by publick Authority, is extrinsecal and circumstantial to it. To make the Modification of the Act to be the Formal act it self, is to make the Apparel the Man; which is very absurd, except it be in a man of clouts; and truly Mr. Crofton's Argument is no better.

Object. But the Imposition and Prescription in Prayer and Sacraments is applicable to preaching.

Sol. To which I answer, 1. That certainly a Sermon is never the worse for being well digested; And, 2. if it be seen and allowed by Authority, I know no harm in it; And, 3. if it were not an endless work, this course would secure the peace and solid edification of the Church the better; And, 4. when the Presbyterians Preach other mens printed Sermons, (as some of them are frequently observed to do) this is supposed to be no prejudice to the interest of those souls that hear them.

But the truth is, there is a vast difference betwixt Prayer and Preaching, for our Saviour hath taught us, that the first may be regularly and fully comprised in a *short Office*; whereas the later hath as many Fields to expatiate in, as there are several Texts in the holy Bible; and here lies the most proper Scene, for the variety of Gifts to perform their publick exercise upon.

Besides,

Besides, *Gifts* being design'd for the *edification* of the Church, *Governours* are concern'd to take care they tend not to the *confusion* of it, 1 *Cor.* 14. 32, 33. *Uzzab* did but imploy his *Gifts*; and *Corah* might pretend to do no more.

Page 6. in fine.

What Mr. Crofton objects, by way of instance, touching the *Parish Clerk* and people is no more to our prejudice, then it is to his own purposes for without all peradventure they are a general part of the *holy Priesthood* St Peter speaks of & 'tis their duty to bear a part in Gods solemn worship.

3 Pet. 2. 5.

Page 6.

But I cannot think (saith Mr. Crofton,) that any Bishop or his examinant will judge a School-boy, twelve yeares old, sufficiently qualified to execute the *formal act of the Ministerial Office*; and indeed, no more can I. But we must not so look to personal abilities as to forget Divine Ordination. An ordinary *Butcher*, under the Law, could *dress a Lamb* or a *yoke of Oxen*, as well as the best of the Sons of *Levi*; and yet his *personal abilities* did not qualifie him to offer sacrifice. The efficacy of the *Ministry* does flow, as little, I am sure, *ex opere operantis*, as *ex opere operato*; it depends not upon the *cant* and *tone*, or the *wording* of the Minister that doth officiate, but upon the *Institution* and *Promise* of Christ himself. And Mr. Crofton cannot be our adversary in

Page 7. line 1, 2, 3.

this; for, he saith [*I hope Protestants make not the intention, or intrinsecal power of the Administrator, the formality, and so the efficacy of the administration,*] which is enough to cut the throat of his Argument; for it follows from hence by an undeniable consequence, that the efficacy of the *Ministry* does not depead upon *personal Abilities*. And, if another concession of his, at the end of the same Page, be well considered, *viz.* that [*the Minister must not vary any thing in the matter and substance of appointed worship.*] it will make much for the credit

Credit of *fixed Forms* in the several parts of our Ministration, as being, out of all question, far less subject to the danger of *varying* from the *matter* and *substance* of appointed worship, then the *modification* of it, especially by the *extemporary exerting* of *personal abilities*.

So that upon the matter Mr. Crofton is still condemned of himself; and till some better evidence be brought to the contrary, I must remain (as formerly) in this opinion, that *Pulpit Conceptions* are (but) *Popular Deceptions*; And to the Treatise that bears that Title I refer the Reader for a fuller proof thereof.

In the mean while I shall offer Mr. Crofton and his party a proof, that they are bound to submit to the use of a prescribed Liturgy, that they may be at peace with their Governours and their own Consciences, by *keeping the unity of the Spirit in the bond of peace* with the Church of God.

To do whatsoever is *morally possible*, for *Uniformity* and *peace* sake, is your duty.

But to *submit* to the use of a *prescribed Liturgy* is *morally possible*.

Therefore, to submit to the use of a prescribed Liturgy is your duty.

The *Major* is proved by *Apostolical injunction*; *if it be possible (and) as much as in you lieth, live peaceably with all men*, Rom. 12. 18.

The *Minor* is proved thus;

That which is not sinful, and is within our natural power is *morally possible*. But to submit to a *prescribed Liturgy* is not sinful, and is within our natural power;

Therefore, to submit to a prescribed Liturgy is *morally possible*.

The *Major* of this Argument [*what is not sinful and is within our natural power, is morally possible*] cannot reasonably be denied.

The

M^r Crofton's Position examined.

The *Minor*, as to the last branch of it, [*to submit to a prescribed Liturgy is within our natural power*] this is evident of itself.

The first branch [*to submit to a prescribed Liturgy is not sinful,*] is proved thus.

What is forbidden by no Law is not sinful. But to submit to a prescribed Liturgy is forbidden by no Law. Therefore, to submit to a prescribed Liturgy is not sinful.

The *Major* is proved by the definition of sin; *sin is the transgression of the Law*, 1 Joh. 3. 4.

The *Minor* is justified upon this account. 1. As to the *Form of Words*, that is not forbidden by any Law of God; for the Apostle saith, *Hold fast the Form of sound words*, 2 Tim. 1. 13. and, *I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak THE SAME THING*, 1 Cor. 1. 10. *That ye may with ONE MIND and ONE MOUTH glorify God*, Rom. 15. 6.

2. As to our *submission* to the use of such prescribed *Forms*, that is no where forbidden neither: but on the contrary, it is commanded, Heb. 13. 17. *Obey them that have the rule over you, and submit your selves; and we should remember, that to obey is better then Sacrifice*, 1 Sam. 15.

Upon these grounds I conclude against Mr. Crofton's Position, that a Minister of the Gospel may, *without sin*, receive a Liturgy generally and exclusively imposed, for the *Celebration of God's Solemn Publick Worship*.

Mr. Crofton, pag. 1.

And the receiving such a Liturgy, upon the Authority of our *Superiours*, with all *submission* and *obedience* does not resolve the *Administrator* into the *Dilemma* of obeying God or man (as Mr. Crofton pretends;) for God and man stand not here in *opposition*, but *subordination*; and he that does not obey *both*, does obey *neither*.

Mr. Crofton's

Mr Crofton's CREED,

Concerning Communion with Gods Church, Ferubbaal justified, p. 12. &c.
 commended to the observation of Gods
 people, and consideration of Gods Ministers,
 as those which few sober men will deny to be
 true, and being well understood would readi-
 ly direct a godly mans course in the hour
 of temptation.

1. **T**he Church Catholick visible distributed (through
 necessity, and good order) to particular Assemblies
 must sanctifie the Lords day by an holy Convocation.

2. The Congregation of particular Christians convened
 in full and open joynt-Assemblies, to celebrate Gods solemn
 worship, is the formality of an holy Convocation.

3. The worship celebrated in the holy Convocation for the
 matter and essential form by which it substantially existeth,
 must be determined by the Lord, and by him alone.

4. All worship of mens invention superadded to Gods ap-
 pointment must be avoided, abandoned by every of Gods peo-
 ple; but Gods worship substantially existing with the same
 must not be disowned or declined.

5. Gods worship celebrated by and among men must be
 ministered, and exist in and by an humane mode and dress
 suitable to, and so fit to edifie such a Creature and Society.

6. The humane mode and dress, words and phrases, by
 which Gods worship must exist, and be ministered in and to
 the Church, is not determined by the Lord, but wholly left to
 the wisdom and faithfulness of them who minister the same.

7. The humane Ministerial modification of Gods Ordi-
 nances in and to the Church is the formal act of the Ministe-
 rial Office to be fulfilled, and performed by the Ministerial
 Q gifts.

gifts, the personal abilities of every individual Minister, who is gifted of God, and ordained by the Church for that purpose. [This Article is confuted in the Answer to the Position above mentioned.]

8. The ministerial mode and order of Gods worship being wholly humane, determined by mens wisdom and falsfulness, is so and cannot but be subject to much and great corruption in defect and disorder, rudeness and irreverence in expressions. Here it cannot be denyed but the sudden and extemporary mode is much more subject to these Corruptions, [in defect and disorder, rudeness and irreverence] than the solemn and maturely stated Forms.

9. The guilt of all defect and disorder in the humane ministerial mode of Gods worship is immediately, properly, and directly personal, charged on the Minister, and on him alone: not on the Church, or any the members thereof.

10. All defects, disorders, rude and impertinent expressions, in the humane, ministerial mode of Gods worship: are corruptions, circumstantial, and extrinsecal, in and by which Gods worship may substantially exist in matter, and essential form, capable of operation to its appointed end.

11. Defects, disorders, and corruptions in the ministerial mode of Gods Ordinances fixed, continued and reiterated, are more sinful and offensive to God, and his people, than those which are present and transient; but both these are sins of one and the same nature and quality, and of equal influence on Gods worship, ministered by the same. [But the extemporary and transient modes of single persons are more subject to these corruptions and disorders, as was said above.]

12. No defects, or disorders in the humane ministerial mode, (whether fixed, and reiterated in and by imposed and prescribed forms, or expressed in and by present transient conceived forms, in and by which Gods worship doth substantially exist, for matter and form, in and so his Church) will warrant any Christians secession, voluntary withdrawing from

from the holy Convocation, or non-communication in Gods worship so ministered.

For 1. these notwithstanding, Gods worship doth *truly, fully, formally* exist, capable of operation to its appointed end: 2. This sin is *purely personal*, chargeable on the Minister, who standeth charged with the office of ministerial modification of Gods worship, in, and to the Church: the people or particular members of the Church, may and must pass on this (as other personal acts) a *judgement of charity*, which doth direct them to *grieve* for the sin existent; to *complain* of it, and as they have opportunity to *admonish* the sinner (though the Sons of Eli) of it, and *seek the correction* and removal of the same; but they have not of it any *judicium publicum*, judgment of *Office*, charged on them, by the speciality of duty: and armed with a *just moral power of correction*, so as that the same should be the neglect of this publick duty, become their sin, and leave its guilt on their souls. That Gods worship (*doth*) formally exist in every mode of ministration, every Christian and member of the Church must *judge and see*: for by this corruption, the holy Convocation ceaseth, and they worship not God: [I suppose the Authors meaning is this, as to *this corruption the holy Convocation ceaseth, and they worship not God by it:*] but the *mode it self* is personally charged on the Minister: the *defect and disorder* is an accident resulting from the sloth, negligence, ignorance, weakness and unfaithfulness of the Minister, and an adjunct separable from Gods worship existent by the same.

Sir, I pray you take good notice of this, that the *private Christian, and particular members of the Church* have no publick judgment of office, concerning the Ministerial mode of Gods worship: for Sir, it is a notion of much weight and use in this Case; and it appeareth plainly true, if the modifying of Gods worship be, as it cannot be denied

to be the personal act of an Officer appointed to that end: [We say this belongs peculiarly to the Governours of the Church order.]

Moreover, Sir, if the people have a publick judgment of the ministerial mode of Gods worship, we are under a necessity of having what we so much complain against, and cast off, (*viz*) a fixed Liturgy for the mode of Prayer, Preaching, Ministration of Sacraments: [which] must then be known to the people, and judged by them free from all defect and disorder, before the people can attend Gods worship in the Ministration.

It must be confessed impossible, for a single Minister constantly to, communicate to every particular member of his Congregation the mode into which he hath (by his personal abilities and ministerial Gifts) cast the word Prayer and Sacraments.

No serious, sober Christian, can think the people to be guilty of those rude methods, indigested, raw expressions, tautologies, solacismes, and disorders, which a Minister may utter in his preaching, and praying, yet this is inevitable if the people have a publick judgment by special office, of the ministerial mode of Gods worship: It is indeed true, the defective, disordered mode of worship which is fixed, stated, and so from time to time reiterated is more obvious and offensive, then what is transient, and so by the judgment of charity more burdensom to the people, the grief of it being continued and renewed but it is the judgment of office, armed with power to censure, (that) deriveth the guilt of the one, or of the other.

This is the sum of what Mr. Crofton believes concerning Church-communion. And whether the Church of God be not more secure in her Freedom from corruptions and disorders, by fixed, stated Forms, then by such as are indigested, transient and extemporary, I appeal to the Reason and Common Sense of all the World. And there's

AN END.

